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REVIEW OF NEW PUBLICATIONS.

ART. I.—*Physical Theory of another Life.* By the Author of *Natural History of Enthusiasm.* London: Pickering. 1836. 8vo. Pp. 321.

THE ingenious author of the work before us, well known to our readers, has abandoned the prosecution of his literary plans, as hopeless of a beneficial issue, whilst the very themes of his purposed investigation have become the pabulum of eager contention. Finding himself nearing the abyss of strife, (the lateness of the discovery is our only wonder,) he steps back in haste, and escapes to a peaceful region, not exposed, he hopes, to storms. It was the object of his former labours to remove the prejudices and perversions which had been amassed around the highest truths, and thus to increase their happy influence;—it is the end of his present lucubrations to promote the same issue by holding forth, apart from incidental causes of obstruction, the substance of those truths in its native brightness.

But, though our author has altered his literary course, and betaken himself to new topics of discussion, we meet him characterized with the same talent, the same acuteness, the same eloquence, and the same strength of style, which have heretofore rendered him a justly popular writer with the public. We entertain, we confess, some doubts whether his reputation will be increased by the volume on our table; not that it displays less versatility of mind, or a less seductive style than his previous works—but that it betrays more of their cardinal sin, and, in a practical point of view, is, in our judgment, equally worthless. Some few scholars may peruse, indeed, and admire his recondite pages, but for the general bulk of readers his “*Physical Theory of another Life*” will be repulsively dry, and, in a great measure, unintelligible. The physiologist and the metaphysician will not be backward to do homage to his transcendent merits; and the lovers of felicitous conjectures will be foremost to admire his genius;—but the trite question, more easily

put than answered in the present case, "*cui bono?*" will tempt many a man to lay aside the treatise, ere he has read one half of its contents. Notwithstanding these suspicions, we despair not of making our analysis of the work not uninteresting to our readers.

The knowledge of another life we may easily imagine to have been conveyed to us through some other channel than that of the christian writings. And so indeed it is; yet obscurely. We may, therefore, use such means of information, in the spirit and with the freedom that belong to other physical researches, so long as we abstain from the error of confounding the mere deductions of reason with the testimony of the inspired writings; for if human nature, in its present form, be but the rudiment of a more desirable mode of existence hereafter, our future being may be involved in our present bodily and mental constitution; and a careful examination of this structure, with a view to the reconstruction of the whole, may enable us to conjecture what may be the elements at least of our future life. Accordingly, our author institutes a minute inquiry into the constituent principles of human nature, and opens his statement by considering the doctrine of Scripture touching the destiny of man, as developed by St. Paul in his argument upon the subject of the resurrection,—“There is a spiritual body.” Here then, (for we pass by our author’s digressive history of the present relative position of the two parties, in the old controversy concerning matter and mind,) we have Divine authority for maintaining the physiological fact of two species of corporeity destined for man; the first, that of our present dissoluble organization; and the second, a future spiritual structure.

Now having the sanction of this inspired affirmation of these two kinds of corporeity, and intending to inquire concerning the probable prerogatives of the future human body; it is natural that we should first state what appear to be the essential conditions of corporeity, whether animal or spiritual, so that before we come to ask wherein the spiritual body shall excel the animal body, we may understand what it is in which the two must be supposed to agree. — P. 19.

The common prerogatives of corporeity, apart from such temporary faculties of the body as subserve only the well-being of the animal structure itself, its preservation, or its reproduction, seem to be—

The occupation of place, or a relationship to space and extension—the consciousness of equable motion, or a knowledge of time—the consciousness of the properties of matter, or sensation—an active power over matter, to originate motion—the susceptibility of imaginative emotions, and of mixed moral sentiments—and a defined recognizable individuality.—P. 40.

How these truths are established; with what ingenuity objections are met; with what metaphysical acuteness, and with what force of language, our author has urged his arguments; may be seen, and can be fully appreciated only, by reference to the pages of the volume under review. In our brief analysis we pass by these details, and having thus

hinted at the common properties of the animal and spiritual body, which must belong as well to the future as to the present lodgment of the human mind, we come, in the next place, to inquire into their essential differences, and to state in what manner the powers of the present structure of human nature may be expanded, consistently with those principles of analogy which characterise the Divine operations. The probable prerogatives of spiritual corporeity, as compared with animal organization, according to our author, are *nine* in number; and, to manifest their nature, is the object of seven consecutive chapters of the learned essay before us, wherein he examines in succession the several constituents of our corporeal existence, and considers what extensions each faculty may be susceptible of, or how it may be freed from its present limitations. He begins with the least intellectual faculty of the mind,—its power to originate motion. Whatever hypothesis we adopt concerning the occult process of muscular movement; whether, with our author, we hold that the mind impels the limb immediately, and that “the influence derived from the brain, through the nervous chord, is subsidiary only;” or whether we think that “volition, affecting the brain immediately, is thence conveyed to the muscles,” *i. e.* whether we hold the mental influence to be *chemical*, or simply *mechanical*, it will still be true that “*mind puts matter in movement.*” But this mechanical force of the mind is at present restricted to those flexions and rotations which the joints will admit of, and which the muscles may perform. Once remove these corporeal impediments from the mind; once break down these osseous restrictions; and what shall prevent the liberated mind from ranging at will through space? This, indeed, our author conjectures will be the first prerogative of spiritual corporeity, when it shall be given to us to “mount up with wings as eagles; to run, and not to be weary; to walk, and not to be faint.”

Perception, for such is our author's view, being at present “a circumscribed faculty,” and limited by the senses, which are exclusive and restrictive means of information, he confidently anticipates an era, “when it shall throw off its confinements, and converse at large with the material universe.”

The animal organization, with its medullary mass and nervous expansions, may be regarded, not merely as a means of sensation, but as a means of abatement, or as a sheath, defending the percipient faculty of the mind, except at certain points, from the too forcible impressions of the external world. The body, as we suppose, is to the mind an envelop, or a rough coating, which serves to prevent its being either overborne, or unduly stimulated by the otherwise continuous influx of various and powerful excitements. The mind perhaps, in this its present initial stage of existence, might scarcely be able to assert its rational supremacy, or to exercise its proper, intellectual, and moral functions, if it were exposed to as much sensation as it is inherently capable of receiving. But in its next stage of life, and when its active and higher principles have become mature, it may be well able to sustain, and advantageously to use, a much

more ample correspondence with the material world than would now be good or possible.—P. 58.

The mind, thus freed from the husk of animal organization, may know on all sides that which it now knows only "at points," and in "an abated degree." And yet farther, we may fairly assume, not merely that the naked soul shall have a more intimate and familiar knowledge of things, than what is now imparted to her through the senses, but that the inner form of matter, as well as the external species, shall be rendered perceptible.

Thus, besides knowing Effects, we should also know Causes; or to speak more correctly, should be able to trace forms and affinities, a stage or two higher than now we can. Instead of looking only at the dial plate of nature, and of noting the hands and the figures, we should be admitted to inspect the wheel-work and the springs; and this inner perception of real forms might well consist with the simultaneous perception of external species; just as our dissection of an animal does not prevent or supersede our discernment of its form.—P. 68.

Such are the second and third supposed prerogatives of the spiritual body in another life. The fourth of these advantages relates to the faculty of memory, which, set free from physical objections and infirmities, is susceptible of vast enhancement and extension, merely by an enlargement or improvement of the corporeal system, under which

The mind might enjoy a full, permanent, and bright consciousness of all that it has ever known, felt, and performed:—it might repossess itself of its entire past existence, and might thus continue to enjoy (or to endure) an evergrowing and plenary recollection of its various successive states: it might every moment live its whole life over simultaneously, and with an infallible accuracy might be conscious of all the circumstances and shades of every portion of its being. However much such a full consciousness of the past might seem to exceed, in kind as well as in amount, our present partial and fallacious recollections, it would nevertheless be only the same power of the mind, set free from physical obstructions and infirmities.

The memory, even in its present state, and affected as it is by the conditions of animal life, might be brought near to the perfection we have supposed (and in a few recorded instances it has been) if it were absolutely exempted from the accidental obstructions arising from a turgid state of the cerebral vessels—a flaccid state of the cerebral substance—a slight compression—a confusion connected with derangement of the digestive organs, and the like. The spiritual body then, in itself indestructible and exempt from the liability to animal decay, may allow the mental faculty to spread itself out to the full; or as if an inscription, which heretofore had been committed to a leaf, or papyrus scroll, was now transferred to a fair and ample surface of Parian marble.—Pp. 70, 71.

In the pursuit of his ingenious hypothesis, our author will be found to hold the same line of reasoning with regard to all other operations of the mind, which depend at all upon the functions and condition of the brain. Hence he teaches us, that the future spiritual body will be the mere instrument of the mind, and in every respect subordinate to it, so that the intellect will pursue its uninterrupted course, and be liable to no interior disturbance; no privy conspiracy; no silent and insidious attraction. He imagines that our spiritual body will perform its office



in the mental processes without any sense of exhaustion. Such a conformation of the corporeal-mental system would allow the mind its essential and constant activity, and would not only augment incalculably the mind's power, and accelerate its operations, but would exclude the many illusions which now steal upon it, like a thief in the night, during its seasons of inertness. The fifth and sixth prerogatives of the spiritual body of another life will be recognised, our author maintains, in a new and better law of mental suggestion, or the association of ideas, and in an increased ability of conducting many operations simultaneously.

This extension may take place either merely by a higher degree of refinement in the corporeal-mental mechanism, such as should allow more activity with less effort; or else, which is the preferable supposition, that the mental process, so far as dependent upon the body, should be placed in analogy with the involuntary animal functions, and so be free to move on without expending the organic force.—P. 89.

A seventh mental advantage, which may reasonably be anticipated as likely to accrue from a more entire subserviency of the corporeal economy to the intellect, is "an intuitive perception of abstract truths, whether they be mathematical or metaphysical."

O! blessed days, when study shall cease, and the drudgery of mental labour be exchanged for the easy intuition of principles, now but imperfectly ascertained by fatiguing calculations, or by difficult process of severe reasoning! O! happy era, when the trammels of argument, and the subtilities of logic, together with the obstructions and obscurities attaching to the animal brain, shall no longer impede the acquisition of knowledge, or be deemed essential for its pursuit, but the mind itself shall vindicate the supremacy that belongs to it, and "start forward, as from an advanced position," and move on with the rapidity of lightning to new and higher ground, without the aid of animal mechanism, or the friction of material organs!

But let us not, in these eager anticipations, forget our author, nor cheat our readers with our own sentimentalities, when we ought rather to be feeding them with the substantial fruit of the work, to whose rich pages it is our duty at once and our delight to invite them. The eighth prerogative of spiritual corporeity will consist, it is conjectured, in "a plenary utterance of the soul," independently of language, or the symbolic conveyance of thought! Language is the mind's instrument of expression, but it is at best an imperfect medium of communication, deficient in compass, certitude, nicety, and power. It is manifestly a rudiment of the material system, a fruit of our corporeity, and necessarily imposes upon the intellect its own limitations, and generates innumerable errors, which are inseparable, it should seem, from its essential rudeness.

In the recesses of the human soul there is a world of thought which, for the want of determinate and fit symbols, never assumes any fixed form, such as might beneficially constitute a part of the intellectual and moral wealth, or augment the wisdom and virtue of the man.—P. 105.

Discarding, then, the present inexact, and scanty, and impliable machinery of language, our author opens two suppositions, either of which may be reasonably entertained relative to the means of communication in a higher economy.

The first is that of a language primarily adapted to things abstract and intellectual, and drawn from the world of mind, nor in any such way convertible as to give rise to ambiguities of expression and confusion of thought, but which, like mathematical language, should be faultless, infallible, and liable to no mutations.

The second supposition that offers itself on this point is, that "the method of expression by arbitrary signs should be altogether superseded, and that, in the place of it, the mind should be endowed with a power of communication by a direct and plenary conveyance of its own state, at any moment, to other minds, the veil of personal consciousness being drawn aside, as it were, and the entire intellect being spread out to view." Thus would thought be conveyed without the cumbrous machinery of a system of signs adapted to sensible objects, and derived from the material world, by an immediate revelation of the inmost mind, in some such manner as our emotions are often conveyed by the varying expression of the countenance, or the fine modulations of the voice; or at least we may hope that in a better state of existence, our minds shall have the privilege of a purely intellectual language, and be furnished with "an engine of expression homogeneous with themselves, plastic in quality, and commensurate with their faculties!"

The ninth chapter of our author's ingenious theory introduces us to the ninth point of advantage belonging to the contrast between animal organization and spiritual life. Our author shall declare what it is for himself.

The present animal body, although justly considered as the instrument and auxiliary of the mind, is very far from being merely such; but on the contrary, has its proper interests, and its peculiar impulses and instincts; and these are of so peremptory a sort as often to prevail absolutely over those of the mind. But now we assume it as probable that the future corporeal structure, whether it be ethereal or palpable, shall be the INSTRUMENT OF THE MIND, and nothing else, that it shall have no purely organic welfare to provide for; and in a word, that it shall, in the strictest sense, be the servant of the intellectual and moral nature; just as the hand, the foot, or the eye, is the servant of the body.—P. 114.

Such a corporeal frame as is here imagined would be indestructible, and indivisible, vital without waste, needing no pabulum, and exempt from all fear of dissolution, all cravings of appetite, all sensual propensions, and all the sundry evils which "flesh is heir to." Yea, this spiritual body shall be so purely the instrument of intellect, "that

it will barely, if at all, enter into the consciousness as a separate existence."

Our author qualifies this statement by some ingenious doubts. How he can reconcile the conflicting positions, we know not; nor have we room to discuss these subordinate considerations, especially when graver topics challenge our notice, in the tenth chapter of the "*Physical Theory*" before us, wherein it is shown that each of the preceding points of supposed advantage of the spiritual body, stands evenly balanced between happiness and suffering, as a means of augmenting, indifferently, the one or the other. The body will, indeed, be put in symmetry with the mind; but those augmentations of our powers, which are to be looked for in another life, may be either the means of enjoyment, or the means of misery, according as our moral condition shall determine. We have "obolized" many beautiful and eloquent passages for the purpose of quotation in our pages, but must content ourselves with the conclusion at which our author arrives, entreating our readers to consult the original for themselves.

Our conclusion then is (as stated at the commencement of this digressive chapter) that although we may reasonably anticipate certain enhancements of the powers of human nature to take place in a future stage of its progress, yet that none of these additions or improvements necessarily involves an increase of happiness; but on the contrary, is in itself as likely to bring with it an intensity of suffering. The question, therefore, whether we are to be MORE HAPPY in another world, than at present, or less so, must be determined by reasons that are to be sought for altogether from a different quarter. Any PHYSICAL THEORY of another life must leave this anxiety just where it found it.—P. 142.

Beside the inward constitution of the future human body, it is natural to ask, what will be its exterior conformation? To this point our author addresses himself in his eleventh chapter. He teaches us that "the die of human nature, as to its form and figure, is to be used again in a new world."

The fair and faultless paradisiacal model of human beauty and majesty, which stood forward as the most illustrious instance of creative wisdom—the bright gem of the visible world—this form too, which has been borne and consecrated by incarnate deity—that it shall at length regain its forfeited honours, and once more be pronounced, "very good;" so good as to forbid its being superseded; on the contrary, that it shall be reinstated, and allowed, after its long degradation, to enjoy its birthright of immortality.—Pp. 143, 144.

Nevertheless, the future mode of human existence will, probably, display "harmony of principles" rather than "complexity of parts;" so that while the organization of our present bodies is admirable, chiefly on account of the complexity of its parts, the delicacy of its construction, and the elaborateness of its adaptations, the spiritual corporeity will, probably, be "homogeneous in its elements, perfectly simple in its construction, and uniform in its structure; a pure, undiversified, uncompounded corporeity."

Do we inquire, in the spirit of Nicodemus, "How can these things be?" Do we ask, "How are the dead raised up?" How shall human nature pass from animal to spiritual corporeity? The twelfth chapter of the "Theory of another Life" will show us that this transition is a natural, not a miraculous process. We stay not here accurately to define the nature of miracles, or nicely to point out the boundaries between special interpositions of Providence and the ordinary occurrences of life; but it may be permitted us to remark, that all events are ultimately referable to the power of God, both natural and supernatural: so that when we class our future transition from animal to spiritual corporeity amongst events of natural occurrence, we exclude not the agency of Divine government, for such a change must spring from Divine power; and, if it be future, our belief of it must rest upon Divine testimony. Keeping these truths in mind, our author is led by analogous considerations drawn from the vegetable and animal world, and by the undeveloped powers of man, his rational and moral consciousness, and his intellectual sentiments and faculties, and his universal aspirations after another existence, to consider the future change which awaits our present organization, as "a simple fact, and as forming a natural epoch in the history of man, whom, when it occurs, we shall understand to be a creature destined, from the first, to metamorphoses, and for extended progression." Not only, then, are we assured that a future life awaits the human family, but there is great reason to believe that our future renovation is involved in the original constitution of our nature, and shall be at length effected by physical laws, and take place, by God's appointment, in due season, as a preordained result from established principles in the great economy of the universe. Nor must we think that our passage from this to another mode of existence will interfere with our moral consciousness, or destroy our individual character, (ch. 13); for our "physical and moral nature are so thoroughly independent one of the other, as that the greatest imaginable revolution passing upon the former, shall leave the latter simply what it was." (P. 170.) We shall change our place, but not our dispositions;\* "the unjust shall be unjust still; the filthy shall be filthy still; the righteous shall be righteous still; and he that is holy, shall be holy still."† To imagine that when we awake up in another world, we shall find a miracle to have been wrought unconsciously upon our tempers, and desires, and affections, is to expect the effect of grace when the moral means of grace shall have been withdrawn, and the day of salvation shall have passed finally away, and the only accepted season of mercy shall have been wickedly abused by us! The intensity

\* "Cælum, non animam, &c."—*Horat. Epist. 1, 11, 27.*

† Rev. xxii. 11.

of our emotions may be infinitely increased, but the character of our affections shall be the same.\*

The "correspondence between the present and the future employment of the active principles of human nature," (the subject of our author's 14th chapter) we approach with considerable misgivings and grave doubts. We deem this one the least tenable of his positions; and though it reminds us strongly of the Mantuan bard,

— "Quæ gratia currûm  
 Armorumque fuit vivis, quæ cura nitentes  
 Pascere equos, eadem sequitur tellure repostos,"—*Æn.* vi, 653,

we think our readers will be surprised to hear that—

All the practical skill we acquire in managing affairs, all the versatility, the sagacity, the calculation of chances, the patience and assiduity, the promptitude and facility, as well as the higher virtues, which we are learning every day, may well find scope in a world such as is rationally anticipated, when we think of heaven as the stage of life that is next to follow the discipline of earth. Pp. 189, 190.

We confess we are better pleased with silence than with such sheer freaks of wild conjecture upon topics which it has not pleased the Almighty to reveal to us, being content with the persuasion that God will, in a higher state of our existence, make the exaltation of our happiness correspond with the exaltation of our nature!

The "Physical Theory of another Life,"—embracing the conditions of corporeity, whether animal or spiritual, the prerogatives of the latter as compared with animal organization, the balanced probability of happiness or misery hereafter, the probable point of contrast between the animal and spiritual body in the principle of their construction, the transition of man from one state of physical existence to another, the survivance of individual character and consciousness, and the correspondence between the present and the future employment of the active principles of human nature,—might well have been brought to a close here. But this view of his subject did not satisfy our ingenious and indefatigable author. We wish heartily that it had been otherwise; and so, if we do not greatly err, will the majority of his readers. We could well have spared his conjectures, and his introduction to his conjectures, concerning the correlative construction and reciprocal destinies of the material and the spiritual universe, as detailed in chapters 15, 16, 17, and 18, of his treatise, because the unbounded licentiousness of his imagination provokes us even to laughter, and tends greatly, much as we admire his eloquence, his ingenuity, and his piety, to shake our confidence in the general soundness of the principles and conclusions developed in the volume under review. "Quousque tandem abutère patientiâ nostrâ? Quem ad finem sese effrænata jactabit

\* Baxter's Saint's Rest, pt. iii. v. 2, 3, 4, 5.

audacia?" are questions which involuntarily suggest themselves to our minds, in perusing the conjectures to which our author has ventured to lend the authority of his influence. He conjectures (we use his own words) that—

While the planets are the places of animal organization, and the schools of initiation to all rational orders, the sun, of each such system, is the abode and home of the higher and ultimate spiritual corporeity, and the centre of assembly for those who have passed their preliminary era upon the lower ranges of creation.—P. 208.

Will our talented author forgive us if we take his own estimate of this fancy, and say in his own phrase, "whatever may be the pretensions of this hypothesis, WE HOLD IT CHEAP?" We place, (again, will our author forgive us?) we place precisely the same value upon his *second* conjecture, when he "insists upon the abstract possibility of the existence, on all sides of us, of an invisible element, sustaining its own species of being; some, perhaps, as slenderly endowed with rational faculties as are the insect tribes of earth, and others, in gradation, rising to the highest pitch of intelligence and moral dignity; some accountable and immortal, others ephemeral, and prompted only by instincts!" At least we will arrogate the privilege of saying, that our author has expended a very disproportionate mass of learning and ingenuity in a vain endeavour to maintain a fond hypothesis. "Materiem superabat opus." The Rosicrucian doctrine of shadowy spirits, sylphs, gnomes, and salamanders, rescued from merited contempt by the fascinating poetry of the bard of Twickenham, is once more revealed to our astonished eyes in the deep lore and metaphysical pages of a profound philosopher!!!

" 'What though no credit doubting wits may give?  
The fair and innocent shall still believe,'  
Nor doubt 'unnumbered spirits round' them 'fly,  
The light militia of the lower sky!'"\*

The state of disembodied spirits, our author's hypothesis touching ghosts, and his general doctrines of physiology, and his lucubrations on dæmoniacal possessions and satanic influence, novel and curious as some of them appear, we have no space for; nor can we do more than briefly state his *third* conjecture, which supposes that

The visible universe, replete every where with various forms of animal life, is to fill one period only in the great history of the moral system, and that it is destined, in a moment, in the twinkling of an eye, to disappear, and to return to its nihility, giving place to new elements, and to new and higher expressions of omnipotence and intelligence.—P. 266.

This is an unexceptionable chapter, full of sound remarks, wise distinctions, and philosophical acumen. The same verdict may be given

to the nineteenth chapter, which treats of "the general ground of conjectural reasoning concerning what is unseen or future." It is beautifully written, powerfully argued, and well sustained. Copious as have been our extracts from, and long as our review of this able volume, we cannot deny ourselves the satisfaction of adorning our humble pages with one more quotation; and we select the following passage as a fair specimen of our author's brilliant style, willing, we confess, to leave a favourable impression of the work upon the minds of our readers, and assuring them, in all sincerity, that our necessarily meagre abstract will give them about as faithful a picture of the glowing beauties of the volume itself, as a dry skeleton might afford of the living symmetry and fashion of the once fleshly frame, of which it is the naked substratum.

With the infinity of space, and the infinite creative power and will of the Supreme Being as the field and the means, the belief that this energy reaches its boundary within any circle that any created mind will ever be able to measure, or to conceive of, is not to be entertained. On the contrary, we may far more reasonably suppose, not only that the divine perfections of power and wisdom abstractedly, will always surpass the comprehension of finite beings, but that the products of those perfections will go beyond the longest line of created minds; and that not the loftiest seraph shall ever be able to reach a spot whence, with even a seraph's ken, he may be able to descry the lone boundaries of the creation, and to look beyond the circle of productive power. Rather let us believe that creatures—the highest of them, let them wander where they may, and as far as they may, and let them hold on their course with unwearied curiosity, age after age, and in what direction they may please, shall yet find themselves in the very heart of the populous dominions of the Almighty, and surrounded, in all directions, by worlds and systems of worlds.—Pp. 295, 296.

ART. II.—1. *Scriptural Views concerning the Great and Important Doctrine of the Atonement; the Substance of a Discourse delivered on Sunday, December 13th, 1835, at the Unitarian Chapel, Ipswich.* By JOSEPH KETLEY, the late Pastor, in consequence of his Change of Sentiment upon that Subject. Second Edition, corrected. London: Longman and Co.; Hamilton and Co.; Hatchard and Son. Ipswich: Pawsey. 8vo. Pp. 39.

2. *A Letter to the Congregation who assemble for Worship in the Unitarian Chapel, Ipswich, occasioned by an Advertisement in the Suffolk Chronicle addressed to the Writer; and containing some Account of his Discussion with the Rev. Joseph Ketley, which ended in Mr. Ketley's Renunciation of Unitarianism.* By PIERS EDMUND BUTLER, B. A. Curate of St. Margaret's, Ipswich. Second Edit. corrected. Ipswich: Deck. London: Hamilton, Adams and Co.; Simpkin and Marshall. Bury St. Edmund's: Deck. Cambridge: Deightons and Stevenson. Norwich: Stacy. 8vo. Pp. 22. 1836.



3. *The Rev. Joseph Ketley's Relapse examined and countervailed.* London: Fox. Manchester: Forrest and Fogg. 8vo. Pp. 19. 1836.
4. *Remarks on perusing the Rev. P. E. Butler's Letter, addressed to the Unitarians of Ipswich, and on the Rev. J. Ketley's Discourse to the same Body; on the Occasion of his Conversion from Unitarianism.* By the Rev. CHARLES EYRE, B. A. London: Longman and Co. and all Booksellers. 8vo. Pp. 27. 1836.
5. *Reports of Lectures on Morality as modified by the various Classes into which Society is divided, delivered at the Chapel in South Place, Finsbury.* By W. J. Fox. London: Fox. 1836. Pp. 238.

We have often been called upon, during our critical career, to point out the *illiberality* of liberals, the *interested* proceedings of "men of principle," and the religious and political bigotry of those whose whole creed appears to centre in exclusive adherence to their own party prejudices and narrow notions of right and wrong, whilst denouncing with malevolent clamour the articles and ritual of that communion under whose protecting shade they have found the indulgence and toleration which they constantly employ to plot her destruction. Nor in such an age of excitement as this, are there fears lest examples should be wanting to substantiate, by references, our former illustrations. The publications which stand at the head of our present remarks, though in themselves apparently insignificant, will enable us to offer our readers a new chapter in the interesting series of sectarian inconsistencies to which we have above alluded.

The circumstance which forms the subject matter of these pamphlets is of so recent an occurrence, that it may on that very account carry with it an air of recommendation to the discussion of the topic; but at this season, when the christian faith is assailed on the points most dear to its defenders, and the Church is by natural enemies not only openly attacked, but secretly undermined by those whose lofty stations ought to secure them from suspicion even of a compromise, it cannot be a useless employment to point out, as far as our means extend, the innate depravity of every system of moral or religious instruction, which is not based upon the mysterious but indestructible foundation of gospel truth and purity, "God manifest in the flesh."

It appears from the third in the list of publications before us, that the Rev. Joseph Ketley was brought up a Trinitarian, but early seduced into false doctrine, became a student in the Unitarian Seminary at York, and then fully drugged with the leaven of heresy and schism, sent out as preacher to Hull, Whitby, and lastly to Ipswich.

After fourteen years' service in endeavouring to unteach what the Christian Church has taught for *eighteen hundred years*, Mr. Ketley, through the arguments and persuasions of the Rev. Mr. Butler, is led, by God's grace, to see his errors.

It is thus the latter gentleman modestly tells the story of the discussion which produced this desirable result:—

My acquaintance with Mr. Ketley began on the fifth of January, 1835. On the evening of that day I had the honour of delivering a Lecture at the Mechanics' Institute, as several of you may, perhaps, remember. When my Lecture was concluded, Mr. K. rose and addressed a few remarks to the audience, noticing in a kind and favourable manner what they had just heard. In a few minutes after he approached, and introducing himself to me, requested my permission to visit me at my house, frankly stating at the same time that he was a Unitarian minister, and expressing his hope that I would not consider that circumstance an obstacle to our interchange of the courtesies of life. I replied as you may anticipate—assuring him of my readiness to receive his proposed visit, and of my gratitude for his favourable notice of my Lecture. During our first interview at my house, which followed in a few days, he introduced the subject of religion, observing that he thought Unitarianism was in general misunderstood, and endeavouring, by the suggestion of various considerations which I cannot now recal, to produce in my mind a favourable impression toward it. Such was the origin of our discussion. My opinion of Mr. Ketley's powers, and my distrust of my own, rendered it morally impossible that it should originate on my part; indeed a sense of duty was the only motive which induced me to engage in it when begun by him. A distinct *desire* for his benefit could not actuate me then; for it would have implied a *hope* of being instrumental toward it, which I did not then venture to entertain. At a few subsequent interviews my friend appeared still to indulge the expectation of leading me over to his own religious opinions, and directed his conversation accordingly. That expectation, however, very soon vanished. He advocated his opinions from *conviction*; in addition to conviction, at least, not weaker than his own, I clung to mine for *life*. He could not but know that a transition from his ground to *mine* would leave his eternal safety unendangered, *even on his own principles*; while on my principles, a similar transition to *his* ground would involve the most ruinous result. He consequently confined himself, from that time, to a defence of Unitarianism—and of the hand then employed on her bulwarks, I think I may affirm in the language of the Roman poet—

— “*Si Pergama dextrâ  
Defendi possent, etiam hac defensa fuissent.*”

To her cause, if I can judge, he did ample justice. During many successive interviews at our respective residences, he drew largely from the resources of abstract argument and of Biblical criticism; and nothing that he brought forward seemed in any degree deprived of its clearness or force by his manner of employing it. If such were the self-diffidence felt by me, and the ability manifested by my friend, whence the issue of our discussion, with which you are all acquainted? With no hypocritical affectation of humility, I wholly disclaim the merit of it. Our discussion took not place amid the alternating applauses of a multitude, but in the quiet of unostentatious retirement, with no other witness than our Maker—it was not conducted in the spirit of combatants, but with the mutual good-will of friends. We were aware that not the sincerity nor the intellect of either party could suffer any just disparagement by the result, whatever it might be. A philosopher, self-dependent, may fail in the investigation of religious truth, while the agency of omnipotence and the instrumentality of a child may discover it to his mind. It is very strange that a man may avow alteration of sentiment on almost any subject but that of religion, without calumny called forth, or indignation excited; while a change in religion, beyond all others, is entitled to a calm and kind consideration. If the convert be wrong, he is a proper object of the deepest commiseration—if he be right, of the purest satisfaction. Too often is he looked on as an enemy and a traitor by the community whose religion he has abandoned, and as the author of a dire calamity to its interest—a thing impossible if that religion be true.

Truth must ultimately prevail, and he who abandons *her* cause, injures, not it, but himself. At length those feelings of anger, which originate in a mere illusion, gradually subside, like all others of the kind. It is discovered that the sun shines not more feebly than before the calamity of this conversion; and the course of nature flows on unaltered by its influence. It is found, perhaps, in addition to all this, that the convert has not ceased to be human, his integrity is unimpaired, his understanding vigorous as ever, and his testimony and example may in the end be appreciated by many, who once execrated both in the bitterness of their hearts.

The arguments of my friend were *principally* throughout, and *altogether* in the first instance, founded on what appeared to him rational principles, rather than on the testimony of Revelation. After briefly contending that they applied not to the doctrines I advocated, my endeavours were employed to convince him that all such arguments proceed on a false supposition—namely, that, admitting the authority of Scripture, we are competent to sit in judgment on the wisdom of its contents. He constantly endeavoured to draw me into argument on the doctrine of the Trinity, which I as constantly avoided; contenting myself with, at most, very brief replies to his objections, and then returning to the consideration of what appeared to me a prior, and yet more important question—the *scheme of salvation revealed*. I had frequently to remind him that his line of argument was unwittingly inconsistent with his admission of the authority of Scripture; but the complete inspiration of the latter I do not recollect him to have ever directly questioned. Hence, from the origin to the end of our discussion, the main subject of it continued to be the scheme of salvation revealed—including the natural state of man, and the doctrine of the Atonement. This subject I invariably endeavoured to consider with him as one involving his own eternal interest, about which I avow that I felt a more than ordinary solicitude from the moment when I dared to hope I might be employed in promoting it—a solicitude which augmented as my acquaintance with him proceeded, from causes which you, who have known him, will readily conjecture. The first day on which I can now, in looking back, discern any impression made upon his mind (an impression he did not himself become aware of until long after) was the third of April, 1835—a day never to be forgotten by me. I watched by the bedside of my dying wife—you will not deem me impertinent, if I yield to the impulse that prompts me here to pay one tribute to her memory, and record, a better was never formed by God, or lost by man. I watched by her dying-bed—a storm unusual at that season raged, unheeded by her; the thunder roared and the rain descended in torrents.

“ Without was nature's elemental din,  
And beauty died, and friendship wept within.”

A servant announced that Mr. Ketley was in the house. I declined seeing him. “Go,” said the dying—“go to him, Piers; you may be of use to him.” On seeing my friend, I said to him, “I feel incapable of entering into argument with you *now*—but let us read together a portion of the Bible.” He consented. I chose the third chapter of the Epistle to the Romans; and read, briefly commenting as I proceeded. In answer to some remarks I made on the term “propitiation,” he contended that the word in the original, being the same by which the mercy-seat is denominated, merely implied the manifestation of divine mercy by Jesus Christ, without any reference to Atonement; and that nothing was mentioned of his blood. I repeated the words which had escaped his attention, “through faith in his blood.” When leaving me, “I am convinced,” he said, “no man in your present situation could make the effort you have made in conversing with me to-day, without a genuine desire of my spiritual benefit; and whatever conclusion I may come to respecting the subject of our conversation, your motives I shall ever appreciate as I ought.” From that time his manner became more serious in our discussion, and he appeared to defer more to the authority of Scripture. I requested him to study the Epistle

to the Romans, in the original of Griesbach's edition, being one which the most learned Unitarians generally consider impartial. He readily consented to do so, and was soon convinced, by the Latin Preface of Griesbach, of the genuineness of some portions of the Bible which he had doubted before. The common version was now rapidly read, the original, at the same time, being consulted on all disputed passages. At this point of his progress I gave him a copy of my Sermons. He at first declared himself gratified, but unconvinced, by the perusal of them. In a few days, however, he acknowledged to me that his confidence in Unitarianism was completely shaken—that he more than suspected the soundness of the mode of interpretation employed in its support—and that my second Sermon had shown him the moral impossibility of serving God without a belief of the Atonement. He asked me to name some books I would recommend him to read for additional information on the subject. I mentioned Magee and Wardlaw. His progress was now rapid and decisive. He saw the Atonement, first as appointed, and deriving efficacy from divine appointment—then as “elect, precious,” intrinsically meritorious, and *therefore* appointed to reconcile mercy with justice, and man with God. On the latter point, the tenth chapter of the Epistle to the Hebrews appeared to him decisive. He perceived at once the connexion of the Atonement with the Deity of Christ, on which subject we discussed but one only text, “Thy throne, O God, is for ever,” &c. as quoted from the forty-fifth Psalm, in the first chapter of the Epistle to the Hebrews. He argued for the Unitarian translation, “God is thy throne,” &c.—to which I replied that our explanation of the passage alone coincides with the scope of the whole context, which is evidently to exalt the dignity of the Mediator. What appeared to him the strongest evidence of the deity of Christ, was the recorded fact that inspired men transacted immediately with Him the business of personal religion. (2 Cor. xii. 7—9.) Similar evidence appeared to him for the personality and deity of the Holy Spirit, who is declared to be the immediate agent in the inward change inseparable from salvation—the prompter of prayer in all who acceptably pray—the sanctifier and upholder of all who live for God. It was in the beginning of December, 1835, that the crisis arrived in the inquiries of my friend. His intention of publicly announcing to you his change of sentiment in religion, was communicated to me only on the day before you heard him announce it. He solicited my advice. I observed that the duty of confessing Christ was inseparable from belief in him, (Rom. x. 9,)—that the time when we believe in him must, therefore, be the time to confess him—and that he could not, without hypocrisy, preach Unitarian doctrine while he disbelieved it. What followed you already know.—P. 15—22.

We have given this narrative entire, chiefly because it may afford a useful hint or two on the subject to persons situated as Mr. Butler was, and because it is such a narrative as carries upon it the air of genuine, unadulterated truth. In addition to the aid received from Mr. Butler, Mr. Ketley mentions in his notes, Mr. Notcutt, independent minister at Ipswich; Mr. Aldrich, perpetual curate of St. Lawrence, in that town; Mr. Meffen, of Kidderminster; and Mr. Gurney, of Norwich; from all of whom, either by discussion, books, or conversation, his mind was aided in its progress to its present state.

But we must use his own words:

On the day preceding his avowal of a change of sentiment, the author saw the path of duty clear before him; but as he had, for the last three months, been reading hard upon the subject, on an average not less than twelve hours a-day, he felt somewhat of that nervousness inseparable from close and continued application, coupled with the circumstance that he had to make to the

world a most painful disclosure—one that was liable to be variously interpreted, not only on the ground of mental capacity, but also on that of moral honesty. About neither, thank God, is the author solicitous. His past life will bear a strict scrutiny: the future will, he trusts, through the grace of God, bear a scrutiny not less searching.

He wrote down his confession, the substance of which is contained in the preceding sermon, which but for its literary imperfections would have been given in the very words in which his confession was written, on the Saturday previous to its delivery; the Lord's day morning being, in his judgment, the most suitable time, as he knew that then only his regular hearers would be present. He did it without previous public notice, from the belief that a more private testimony would be the best. He did it also with the full conviction that the place where he had preached error was the proper place for recantation. He felt considerably agitated; pleaded forbearance and candour; and also allowance for his temporary illness. He was not alone in his feelings, as all who were present can testify. A deputation waited upon him in the afternoon, begging him for his own sake not to appear again in the evening, lest his health should suffer from exertion in a state of excitement; unless he would read one of his old discourses, in which case no obstacle would be thrown in his way. He stated that he could not so far compromise his principles, as to make any such concession as that condition imposed; but would, at their request, giving them full credit for kind intention, abstain from preaching that evening. On Tuesday one of the gentlemen of the previous deputation waited upon him, and stated that a Congregational Meeting would take place that evening; and that their decision, with respect to the future, should be announced to him.—Pp. 33, 34.

Our object not being to analyse this Sermon, but to ascertain facts connected with its delivery, we shall content ourselves with such extracts as are most suitable to that purpose; yet there are two or three passages which we should do wrong to omit.

Oh the blindness and perverseness and depravity of the human heart! It is, to support an hypothesis, gratifying to human pride, and unregenerate nature, but adopted against reason, experience, and general testimony; so willing are some men to rest upon a false ground of security, and dream of heaven, while standing on the brink of hell!—P. 10.

Unless the tempter finds something within us, upon which he can work his scheme of ruin, he would be foiled, if not in every instance, yet surely in some, and these not a few. Adam's fall from innocence does not destroy the force of this argument. Why? Because it does not follow, supposing a freedom from bias in him, that all should imitate his example: on the contrary, the reverse would have happened in many cases, from the known consequences which had flowed from his sin. Ah, my brethren, this doctrine is the ground of the quarrel! The shafts of the enemy are not directed against the preachers of evangelical righteousness, but against the Spirit who inspired them—against the Saviour who died to remove the bias to evil from the heart, and the mountain of sin from a perishing world—against the Father who sanctified the Son, and sent him into the world, not to condemn it, but that the world, through him, might be saved.—Pp. 11, 12.

Reason may scoff at a crucified Redeemer as the ground, the sole confidence, of the sinner's hope; and its scoff shall be listened to with deference when in rejecting the mystery of Christ's passion, and efficacious atonement, it can solve the mystery—yes, the mystery of man's suffering and mortality, on the ground of his innocence. Proud boaster, stop thy blasphemous tongue; see and adore; exclaim at the foot of the cross, truly this was the Son of God, the Saviour who died for a world's redemption!—P. 12.

The difficulty is this, to reconcile Christ's freedom from sin, and a sinful bias, with the assertion, which is not only without but against evidence, that he was

born in the ordinary course of nature. Satan came, but he found nothing in him. He tried all his arts and stratagems, but he was repulsed at every turn. Nor can we rationally account for this but on the supposition of his miraculous conception.—Pp. 12, 13.

His sinlessness must be granted. Whence then came the clean thing out of the unclean? How did he escape the bias to evil? Is the bias denied? What then becomes of universal facts, the basis of solid argument in this case? Is it admitted in a modified form, and is it assumed, that God, from the first, overruled it in him? How is this supposition consistent with the *voluntary* obedience of Christ?

We now come to Mr. Ketley's confession.

From a careful perusal of the New Testament, and the 53d chap. of Isaiah, together with some other passages, I am decided that my former views, as to the death of Christ, were essentially erroneous; and I now believe that that important event was not merely, as I had previously imagined and taught, simply the ratification of the New Covenant, and a figurative sacrifice for sin, but that it was a real atonement for the sin of man. This being the case, I should hold myself as most guilty before God, and before you, were I for a moment to conceal the change, now I have deliberately decided this most vital question.—P. 14.

Do you ask me, my friends, why I address you on the subject until my views are more matured? This is my answer. A most essential change has taken place, and I have no more doubt that the views which I have exhibited concerning the death of Christ, are strictly apostolical, or that we should approach God through Christ as a proper sacrifice for sin, than that it is our duty to approach God at all: and I should esteem myself as guilty of the grossest deceit were I to conceal from you this fact; because I should be under the necessity either of suppressing what I find to be the meaning of the language of Scripture on this subject, or of using that language in one sense, while you would believe that I used it in another: a piece of Jesuitism of which I have never been guilty intentionally, and of which I trust I never shall be; and of which, if I have at any time been guilty unintentionally, I pray God that through Christ, the sacrifice for sin, he would forgive me.—P. 17.

There are other points of belief on which I feel it to be my duty to be candid with you. I need not inform you that I have never read the first two chapters of Matthew's Gospel, nor the first two of Luke's. Why? Because, in consequence of the suspicion thrown over those chapters in the Improved Version, and from some other works, I entertained strong doubts of their genuineness. Do I still doubt? No, my brethren, I could as soon doubt of the truth of any other portion of the Scripture. The reason is, that there is the same evidence existing to prove their genuineness as exists for the remaining portions of the gospels in which they appear. Beside this, there is strong presumptive evidence of their genuineness; for to render the views of the Apostles, with respect to the death of Christ, as a proper sacrifice for sin tenable, the miraculous conception of Christ seems absolutely requisite: for if Christ had been born like other men, he would, as already proved, have partaken of the universal bias toward sin. He stands the single exception. Grant the miraculous conception, and the solution of an otherwise insolvable difficulty is at hand.—P. 19.

Now, we think, the confession that a minister pretending to preach—[the Gospel, shall we call it?]*—fourteen years, without having EVEN READ the opening chapters of two of the books, says very little for the reason of that system which presumes to declare that it is built upon reason; nor need a stronger case be made out, to condemn at once such a gross perversion of common sense.*



Bear with me (continues Mr. Ketley) as I proceed to disclose to you my present state of mind. I more than suspect, or I would make no public confession, I feel convinced, and it is with becoming humility and sorrow that I state it—I feel convinced that I have leaned too much to my own understanding, when I have gone to the inspired writings; that I have formed a most erroneous and dangerous view of their amount of inspiration; believing it to be in that low sense which, as it now forcibly strikes me, not only tends to lessen their value, and diminish their authority as a rule of faith, but necessarily produces that effect. Under the influence of these two principles I see most clearly that I have made the teachings of revelation to coincide with what appeared to me rational views; without suspecting, what, after careful thought on the subject, will appear very evident, that this is a most fatal principle, and that, while it has the appearance of being reasonable, is the reverse, and so far from securing rational interpretation, renders it impossible. Why do these effects flow from the first principle? Because if we resolve to believe nothing *implicitly*—nothing but what we think to be reasonable, what chance have we for understanding the revealed will of God? How can we make the divine word the man of our counsel?—Pp. 19, 20.

*My reading has not been inconsiderable with respect to the most eminent Unitarian writings of modern times, concerning which I feel convinced, and therefore make the confession, that most of their interpretations of those passages which relate to the consequences of Adam's fall, particularly with regard to man's inherent tendency to evil, the death of Christ, and other truths that stand or fall with them, and which are essentially affected by the meaning affixed to them, are erroneous.* Those interpretations have been formed under a bias which their authors do not allow to exist, belief in which would at once throw a flood of light upon the sacred page, and would render all its teachings most clear to every inquirer: namely, the bias to evil inherent in a greater or less degree, in every descendant of Adam. I can make a distinction, and shall do between conscious and unconscious error; but I do not, as some affirm, say that the error of which men are not conscious is in all, though it should be granted to be in some, involuntary in its origin. Our divine Lord has said, "They will not come unto the light."—P. 22.

With regard to the second principle which has had so pernicious an effect upon my own mind, I will not enlarge upon it further than by remarking, that inspiration in a low sense is tantamount in effect to no inspiration at all; because as unsanctified reason will endeavour to bring down the teaching of revelation to its own standard of truth, so it necessarily follows, that in cases of conscience it will darken the sacred page with a cloud of its own creating; it will look at its truths through a medium which distorts them and deprives them of life-giving energy.—P. 23.

You ask, and it is no impertinent curiosity which prompts the question, whence this change in me, who some fourteen years ago published in the "Christian Reformer" a statement of my conversion to Unitarianism, and in subsequent Dialogues, embodied the substance of real conversations under fictitious names? Do you ask whence this change? and with the look of positive incredulity, though there is no apparent, as I know there exists no real proof of insincerity, do you say how can these things be, and the man be in sober mind, and under the influence of pure, unsullied motive? I answer you, and with all sincerity, with no reserve, as under the all-seeing eye, against which I dare not sin—I answer you, as I shall at the tribunal of Heaven, where you and I must abide and stand the day of *His* coming, whose brightness, even when veiled by humanity, is above the splendour of the sun, and whose eye shall penetrate through all the folds of sophistry and self-imposition to the hidden motives of *you* and *me*:—I answer you with a deep and thrilling sense of the responsibility that attaches to me not only on the ground of sincerity, in which I stand "thrice-armed and triple-proof," but also on the ground of *faithfulness*; I answer you, and I charge you in the presence of Him who is the judge of



quick and dead, that you listen to my answer, and that you despise not its import. I attribute my change of sentiment to the *effectual operation of the Divine Spirit*, producing conviction in me, not in a miraculous way, but in the way in which he usually influences believers; proofs of which millions of Christians have within them, agreeably with the doctrine that is as sound in philosophy as it is clear in the religion of the gospel, that God is the prime mover in the spiritual as in the physical world; since Paul may plant and Apollos water, but God alone giveth the increase.—Pp. 24—26.

We can hardly conceive any statements more satisfactory than those which we have thus enabled Mr. Ketley to make in his own words; nor can we suppose that any person of real candour could venture to call in question the judgment of that conduct, which, in our opinion, renders Mr. K. so praiseworthy. Yet—and this is one main reason why we have selected this subject—not only has the Rev. Charles Eyre (who, we regret to say, ranks himself still amongst the ministry of the Church of England), attempted to throw discredit upon the conduct of Mr. Butler and Mr. Ketley, by cavilling at their assertions, and calling in question their arguments, but he has also, under a pretence of arguing the point dispassionately, been the first to arraign Mr. Ketley's new convictions, and to insult his brethren in the ministry, to which he still belongs, by defending Unitarianism, and abusing Trinitarianism. Could a conscientious minister of the Church of England have ventured to put in print the following paragraph?

With regard to the inspiration of the holy Scriptures, which I believe neither Mr. K. nor any of his former connexion ever disputed in a sense which that body will not thank him for perhaps presumptuously calling a low sense, would it not have been more satisfactory and more useful to have proved it *positively* in that higher and I presume plenary sense, for which in his new connexion he takes credit to himself, than merely to have discredited it *negatively*, by pointing at the consequences, (consequences which he would once have indignantly repelled) of the lower sense; that lower sense, which supposes that the Holy Spirit, like the Author of Nature, does not prodigally and minutely interfere with the operations of the human mind, but assisted the holy penmen only as far as was necessary to give them a clear and infallible understanding of the new covenant, leaving them in the details of language, &c., to adopt the idioms, figures, mode, and style of writing peculiar, and therefore the more forcible and intelligible to the age or nation they addressed. I must now congratulate Mr. K. upon the rapid proficiency he has made in the shibboleth of his new connexion. High sense and low sense, high church and low church, as applied to doctrines and positions; rising or sinking in gradation as Christians according to the approach to, or recession from certain mysterious and tabooed regions, tabooed I mean from the profane operation of human reason; these, with regenerated will, &c., are the authorised and hallowed sobriquets and watchwords, the ingenious artifices, by which one set of men, always the profoundest, or rather the shrewdest politicians of their day, contrive to lead after them as tamely as certain flocks are led by pieces of red rag, or other mysterious contrivances, the unthinking, uneducated, and therefore the irrational or truly unregenerate part of their species.—Pp. 20, 21.

Or take these:—

Mysteries it is true abound in nature; but when as mysteries, and while mysteries, are they propounded to practical men under oracular sanction, when dogmatically defined, and as articles deduced by human wisdom from the volume of nature, made imperative as principles of agricultural operation?

When indeed their secret is fully detected, and the mysteries of nature are by science developed into valuable discoveries, they then, but not till then, become imperative upon the wise, spontaneously, beneficially, and gradually commingling with the general stock of useful knowledge. But then they are no longer mysteries. The assertion therefore that we daily act upon the presumption of mysteries is scarcely proper. We cannot with propriety be said to presume a fact or dogma, when in truth we think not about it, and are not influenced by it in real practice the weight of a feather. I do not say, that these views are, or are not mine; but it appears to me, that Mr. Ketley would have urged something like them, and probably much more forcible upon Mr. Butler's attention, had not the latter injudiciously turned a deaf ear to any discussion of the mysterious doctrine of the Trinity so repeatedly and urgently and anxiously solicited. The defender of orthodoxy was wilfully from the post of peril, where his energy should have displayed itself. Not exactly armed perhaps for the occasion, he declined to break a lance, till his opponent could be manoeuvred from the advantageous position he had chosen for himself. By declining the topic of the Trinity he has proclaimed that doctrine to be unsafe ground, where a firm footing cannot easily be maintained, where the defences of orthodoxy are weak, and not to be relied upon, where the best wisdom and safety is to refuse a trial of strength in a fair and open encounter, and from whence the attention of an assailant must at all events be diverted at whatever sacrifice of honour, and by every artifice subtlety can devise.—Pp. 15, 16.

Again:—

"A genuine Romanist acknowledges the authority of Scripture only as interpreted by his Church," says Mr. Butler. This from a gentleman, the Unitarian will say, whose tamed spirit covers under the trammels of a dogmatic oath, who glories in a golden chain of thirty-nine links! One party, he will add, lays down thirty-nine distinct propositions, each proposition capable of analysis into many others, the whole including every thing that relates or is supposed to relate to the christian religion, and binds by oath every man who is authorised to expound the word of God, not to make the system *as expounded* fit that word, but to make that word fit the system previously fixed, fixed too, not by the inspiration of God, but by the wisdom of man. The other party boldly avers and believes that its pre-ordained scheme is as divine in its authority as the word of God itself. The claim of infallibility is at this day insufferable, says the Unitarian, that which grounds itself on human wisdom is blasphemy. That which grounds itself upon God since the days of the Apostles, he thinks equally so; but the latter is not aggravated by either glaring inconsistency or obvious dishonesty.—Pp. 24, 25.

The great knot to be first untied was evidently the Trinity. Without this preliminary adjusted, Mr. Butler's scheme of salvation, confessedly by all parties, falls to the ground. The atonement without the proper divinity of Christ is inexplicable. To proceed to the former subject, before the latter is settled in its orthodox sense, is the Irishism of erecting a superstructure, without laying the first stone.—P. 12.

Mr. Eyre is already known as the author of an "Illustration of the Epistles of St. Paul," &c., and he tells us his present pamphlet is but "an Advertisement" (p. 19,) to some discussions on Scripture in the original language, which are to be submitted to *reason, which is the key to open the sealed book of Scripture.* (P. 19.) We name him here, that the coming work may lose nothing from want of our aid towards the circulation of the *advertisement*.

Thus the Unitarians will lose Mr. Ketley and gain Mr. Eyre:—and much pleasure may he have in his new friends, of whom we shall say a

few words, and leave the allies together, a very *rational* society no doubt!

But we must quit the alliance to deal with some of its other members.

No sooner was it declared by Mr. Ketley that he had renounced his Unitarian sentiments, than those worshippers of human reason, who had so long used his reason as the interpreter of the gospel, acted the part of most consistent followers, by circulating a report that their late leader was deranged. This, however, the congregation have denied: but to prevent the possibility of mistake, the news of Mr. Ketley's madness is issued from the Manchester press, in the third article at the head of this chapter. This precious sample of consistency and brotherly feeling sets out with telling us that Mr. Ketley was supposed to be mad when at Hull, and this upon the inquiry of an anonymous writer in the Manchester Courier, who merely asks a question respecting Mr. K.'s identity. But mad Ketley was, is, and shall be, without any mistake, these generous fellows are determined.

Pity him we do, blame him we cannot. Nor will we omit to express the regard we feel towards him, and pray that a gracious Providence may soon scatter the clouds which oppress, and remove the agitations which disturb, his mind.—P. 3.

After quoting a passage in Mr. K.'s sermon, where he alludes to the crucifixion, the anonymous reviewer of Manchester goes on:—

Enough—though we have quoted only from two pages. These may be merely the technicalities of his new system;—and if so, certainly the neophyte made rapid progress in a short time; but to us they appear either the aberrations of a diseased mind, or, at the best, 'a fine volley of words.' For their pertinency to any subject, Mr. Ketley himself must undertake to answer. We believe, but will not affirm, that they have to do with an article in the writer's newly-discovered creed. They are certainly introduced in connexion with Mr. Ketley's version of the doctrine of original sin. That version, gentle reader, is, that man has 'a bias towards evil.' This your reasoners in religion, Mr. Ketley assumes, will not allow; and hence his virtuous indignation. Far be it from us to question, more than the record compels us to do, the fulness and accuracy of the writer's knowledge respecting his suddenly adopted system. We must, however, be permitted to doubt if that person ever understood Unitarian Christianity who makes 'so much ado about nothing,' that is denied by Unitarian Christians. The good old full-grown doctrine of 'original sin,' that man cannot 'think a good thought, nor do a good deed,' all mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever,—this substance being attenuated to a shadow, in 'a bias towards evil,' Mr. Ketley, with the zeal of a new convert, points to his discovery, and pronounces dire penalties on every unfortunate unbeliever. These terrors, however, affright not us. We confess the bias towards evil, *as well as maintain a power of good*; and if Mr. Ketley preached not to his former congregation on the assumption of this bias, he proclaimed 'not the gospel, but another gospel.' This is his affair, not ours. We are glad that light has come at last; so that now at least he can preach the doctrine of repentance unto sinners, one great topic of preaching with Christ and his apostles; and only regret that he should find a cause of 'quarrel' with his old associates, in what has the appearance of a deficiency, not in them, but himself.—P. 5.

Now in this passage the writer contradicts not only Scripture respecting "a power of good," but also his own creed, which does not allow either "pains of hell for ever," or in short any other doctrine imputed to those connected with it. There is something particularly *insidious* and ungenerous in what follows, because it is utterly false, that the 'at-onement,' as it is called, is what Christians believe by the word Atonement.

In an atonement, he, however, avows his belief. We do the same. Where is the difference? He that can learn it from Mr. Ketley's discourse has more penetration than we can claim. 'It was a real atonement for the sin of man,' (p. 31.) Granted—but what is a real atonement? The deponent saith not. *An atonement is an at-one-ment*; and if Mr. Ketley is a believer in the scriptural doctrine that 'God was in Christ reconciling the world to himself, not imputing unto them their trespasses,'—we are agreed, and see no reason for all this flourish of *arms and words*. As, however, Mr. Ketley is still in the way of receiving light, we may expect to have from him, ere long, a definition of what it is he requires us to believe.—Pp. 5, 6.

Leaving Mr. Ketley to fill up the fulness of his yet mere skeleton creed, let us advert for a moment to the avowed causes of his change. And, at the outset, we are met by one, of the genuineness of which the convert must, we grant, be himself the best judge, yet one which, we cannot help remarking, fanatics of every school have laid claim to. It is, reader, no other than Divine assistance.—P. 6.

Now, reader, we must leave you to make of this what you can; we confess ourselves at fault. 'The way is not miraculous, but a way usual with believers.' With believers in what? The negation is clear; what does the affirmation affirm? *Believers in the bias-towards-sin-and-real-atonement-system—in Ketleyism? or in good old substantial orthodoxy?*

Surely He, 'with whom there is no variableness, nor the shadow of a turning,' does not by 'an effectual operation,' *convert one man to Ketleyism, and another to Trinitarianism*; or if there is this diversity of operation, nothing can hence be concluded in favour of the truth of any views of religion asserted to be of Divine origin.—P. 6.

It appears, however, that this 'effectual operation' was not, after all, *effectual*. Aid was had, and aid, we may, therefore, suppose, was needed, for Mr. Ketley does not remark that this operation was, as are all the operations of Deity, by secondary instrumentality;—no, such a remark would have taken away the ground of the claim to something special—but 'next to that Being there have been subordinate agencies at work,' (p. 27.)—P. 7.

After a great deal more of the same kind, we stumble upon a passage which puts to flight all the pretence amongst Unitarians, of their being free from those sinister motives they so readily tax upon the Church Clergy. Let the following words show what credence is to be given to persons who in their printed publications proclaim, that "all creeds are the same to them;" that with Unitarians, "there is no sectarian bigotry," &c.

As it is, the step Mr. Ketley has taken is of a nature to throw many impediments in the way of a return, even should arguments, which now appear strong, prove to his mind as weak as they proved formerly.—P. 9.

Connected with this review of what the writer calls Mr. Ketley's Relapse—there is also what he calls "the Countervail," which consists in an account of the secession of several dissenting preachers from Trini-

tarianism to Unitarianism—ending with Blanco White, who, in spite of all the Unitarian contempt for titles, &c. has all his tail on, even to the “observations on heresy and orthodoxy,” &c. Mr. White’s unfortunate fall into “heresy” may be attributed to this cause, we think. The doctrines he had so long preached as a Romanist were so mixed up with error, that his mind, notwithstanding his better views in his first secession from Rome, became so tinctured with doubt when he began to doubt, that he doubted finally every thing that Rome rightly holds, as well as wrongly; and we conceive, that the natural end of a Romanist, who flies from Romanist superstition with horror, unless guided by the Spirit of grace, must be infidelity, and we have said so before. Infidelity is the natural daughter of Romanism. Ask France—ask Belgium—ask Spain—ask Italy! They will all tell you so, by examples as strong as Blanco White’s. We hope, however, now *Unitarians* claim White, the Society for promoting Christian Knowledge will no longer issue his books as hers.

But we must draw these remarks to a close. Let, then, our readers peruse the following from the letter of *The Reverend* John Taylor, on his secession from the Leicester Independents, to his old congregation.

“In conclusion, and in reference to yourselves, my christian friends ‘suffer the word of exhortation.’ You will now have to choose another pastor. Be prayerful, cautious, and united. God will provide you with a pastor. He never forsakes those who are anxious to learn of him, however mysterious his dispensations may sometimes be. Do not begin, on any account, to sow the seeds of strife, or to quarrel with each other. It will say little for your piety, if, after all your experience, you should not be amicably settled with another minister. Let each one remember his own imperfections, let each remember the *unity of the Church*—and, I have no doubt, you will find some one *better adapted to preach to you according to your own tastes and views than I have been.* *The God of peace be with you.*

“I have only further to observe, in reference to my successor, whoever he may be,—hear him candidly in all things,—do not be too scrupulous in reference to your own particular opinions,—believe practically that good men may differ from you,—above all, take constant care not to *complain of your minister unnecessarily, and never to discourage his mind.* *Farewell, you will soon forget me.*”—P. 17.

We will only add, that the person who, about to leave his congregation on account of *conscientious scruples* about doctrines, could recommend those doctrines, and then prate about the *Unity of the Church*, &c. &c., must be either *more mad* than poor Joseph Ketley, or more sinfully inconsistent than a man who tells us in round terms, that the “Bible is a lie.”

There is but one other allusion we shall make. It is to a book recently published by a *Theudas* amongst the Unitarians, one W. J. Fox, who has been preaching some moral lectures at the chapel in Finsbury, the last work on our list.

Our intention is not to analyse this book now; but, as it may be opening the eyes of those who are willing to shut them against the real nature

of sectarian hostility to the Church, we shall possibly at a future time make a few extracts from the Lecture, headed "Clerical Morality," in order to show the recklessness with which such persons invent and circulate their abominable falsehoods against the Clergy, amongst the ragged rabble who frequent their places of concourse: and to the score of falsehoods which Mr. Fox has had the assurance to print, we purpose to add a score of answers.

## LITERARY REPORT.

*Memoirs of Simon Episcopius, the celebrated Pupil of Arminius, and subsequently Doctor of Divinity, and Professor of Theology in the University of Leyden; who was condemned by the Synod of Dort as a dangerous Heretic, and, with several other Ministers, was sentenced to perpetual Banishment by the Civil Authorities of Holland, for holding the Doctrine of General Redemption: to which is added, a brief Account of the Synod of Dort; and of the Sufferings to which the Followers of Arminius were exposed, in consequence of their attachment to his opinions.* By FREDERICK CALDER. London: Simpkin & Marshall, and Mason. 8vo. 1835. Pp. iv. 549.

WHOEVER wishes for information respecting the topics announced in this copious title-page, may profitably consult Mr. Calder's publication. It seems to be a faithful history of Simon Episcopius and his times. The style is neat; the matter abundant; and the opinions of our author, for the most part, sound. We, however, gravely doubt whether the present epoch be favourable to stale disquisitions on the furious and foolish points which were wont to array Calvinists and Arminians in hostile war with each other. Nay, we are not backward to express a hope that such noisy strifes may never again disturb the peace of Churchmen, and spread the seeds of discord and enmity amongst Christ's ministers, who will find henceforth ample room for all their talents in

beating down the hydra heads of Liberalism, Schism, and Popery, and Hampdenism, so often as they shall endeavour to pollute our Sion with their impious babbling, to sap the foundations of our faith by their jesuitical "explanations," or to wrest from our Protestant Establishment, by theft, under the sanction of law, the means of her support. The quinquarticular war must cease, when the Church Establishment is thus rudely assaulted, and Christianity itself seems to be in no small jeopardy from the heresies of misbelievers, and the enmity of infidels. The united armies of Dissent decry our Establishment as a nuisance, and pledge themselves to its ruin; Papists execrate her as the mother of all abominations; Political Economists hunger for her revenues. Dr. Hampden teaches, that the Bible contains no doctrines. Verily, in this perilous state, we have little time, and less inclination, to disturb the ashes of Simon Episcopius, or to scan the character of the Synod of Dort!

*Sermons.* By W. E. TRENCHARD, M.A. of Pembroke College, Oxford, and late Curate of West Monkton, Somerset. London: Rivingtons. 1 vol. 8vo. 1835.

OLD Baxter tells us, in his title page, that "The Saints' Everlasting Rest" was written by the author for his own use, "in the time of his languishing, when God took him off from all public employment." So did the pious author



of these Sermons prepare them for publication, under "a long and tedious illness," which had compelled him to relinquish all the active duties of his office. In this holy employment he found a consolation and resource during a period of much affliction, when "the fear that he had been wholly inefficient in the ministry was not the least painful ingredient." (Pref. p. iv.) Alas!—but why should we write mournfully?—we recal the sad ejaculation; and, taking the Sermons before us as a proof of his ministerial diligence and zeal, and of the soundness of his faith, we ought rather to give "heartly thanks to God, for that it hath pleased him to deliver this our brother out of the miseries of this sinful world."\* In good truth, we take some shame to ourselves for our tardy notice of these very respectable Sermons, and grieve that we deferred our sentence upon them to a period when the pious preacher is equally insensible to our praise and our censure. His almost posthumous discourses are his best epitaph. The volume contains sixteen Sermons. The three last, respectively on the Exhortation, the Confession, and the Absolution of the Liturgy of the Church of England, merit special commendation.

*Sacred Poetry of the Seventeenth Century: including the whole of Giles Fletcher's "Christ's Victory and Triumph:" with Copious Selections from Spenser, Davies, Sandys, P. Fletcher, Wither, Bishop King, Quarles, Herbert, Milton, Gascoigne, &c. With Introductory Essays, and Critical Remarks by the Rev. R. CATTERMOLLE, B.D. 2 Vols. London: Hatchard. 1835, 1836. Pp. xxxiii. 351; xxviii. 399. (Sacred Classics, Nos. XXI. XXVI.)*

We omitted to notice the first of these two delightful volumes, at the time of its appearance, in anticipation of the continued pleasure which we had good reason to expect from the second. In speaking, however, of Wilmot's "Lives of Sacred Poets" in

our December number, we adverted to the gratification which every admirer of true poetry must derive from their spiritual and spirited effusions; and, if we are not greatly mistaken, a perusal of the selections contained in these volumes will fully justify the remarks we then made. Of the merits of Mr. Cattermole's Essays, prefixed to each series, it is impossible to speak too highly.

*The Reasonableness of Christianity, as delivered in the Scriptures. To which are added, An Essay on the Understanding of St. Paul's Epistles, and a Discourse on Miracles. By JOHN LOCKE. With a Biographical Essay, an Appendix, and Notes. By A. LAYMAN. London: Hatchard. 1836. Pp. lv. 286. (Sacred Classics, No. XXV.)*

THE Layman, to whom the preparation of this volume has been entrusted, is Mr. J. A. St. John; to whose editorship we are also obliged for another valuable series, of which it will be necessary to speak presently. In the Appendix he has given a concise analysis of the first and second vindications which Locke put forth in reply to the attacks directed against his book, and charging him with Infidelity or Socinianism; and the volume is greatly increased in value by the addition of the author's masterly Essay on St. Paul's Epistles, together with his Discourse on Miracles. At the conclusion of the Introductory Essay, which in this instance assumes the form of a biographical memoir, he remarks upon the "Reasonableness of Christianity," that the reader "will find in the language a plainness and simplicity reflected from the Scriptures themselves. No opinion is advanced but what seems based on some text; no fine-spun inferences are drawn from doubtful expressions. The discourses of Christ and his Apostles, as far as possible, according to the order of time, are examined, compared, and explained, sometimes from the circumstances under which they were delivered, sometimes from their references

\* See our Obituary, CHRISTIAN REMEMBRANCE, February, 1836.  
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to the general scheme of Christianity, but always without any attempt at straining their meaning, or any of those disingenuous arts common among the framers of system."

*Fifteen Sermons, preached at the Rolls Chapel: to which are added, A Charge to the Clergy of Durham.* By JOSEPH BUTLER, D.C.L. late Lord Bp. of Durham, with an Introductory Essay by the Rev. R. CATTERMOLLE, B.A. and an Appendix, containing an Analysis of the Author's Moral and Religious Systems, &c. &c. By Bishop HALIFAX. London: Hatchard. 1836. Pp. xxiv. 344. (*Sacred Classics*, No. XXVII.)

WITH these Sermons we bring up our arrears in the matter of the *Sacred Classics*; and truly each succeeding number calls for reiterated encomiums upon the judgment and good faith of the editors and the proprietor. Bishop BUTLER'S "Analogy" had already been given under the superintendence of Dr. Croly; and as a companion to which, we have here his Selections from the celebrated Sermons preached at the Rolls Chapel, between the years 1718 and 1726. "Though styled 'Sermons,'" observes Mr. Cattermole, "and really pronounced from the pulpit, these discourses are rather the lectures of a great moral philosopher and metaphysician, than the ordinary instructions and exhortations of a divine. If, however, the theologian here gives place to the philosopher, it is the philosopher enlightened by Christianity, and able, upon the vantage ground of revelation, both to take a larger and more complete view of his subject than could be obtained by the Pagan moralist, and to base his positions upon those profound and settled principles, the authority of which he wanted." To the Sermons are added the "Charge to the Clergy of Durham," which gave rise to the imputations of the bishop's being favourably disposed to Romanism; and the preface of Dr. Halifax, containing his Defence of Dr. Butler, and an outline of the argument maintained in the "Analogy."

*Select Prose Works of Milton. With a Preliminary Discourse, and Notes,* by J. A. St. JOHN. London: Hatchard. 1836. 2 Vols. small 8vo. Pp. lxxviii. 329; xv. 440. (*Masterpieces of English Prose Literature*, Nos. I II.)

AT a period when the press is actually groaning under the weight of what is called popular literature, and the most superficial vanities promulgated under the joint-stock patronage of a company for manufacturing knowledge, and compressing whole sciences into sixpenny treatises, it is absolutely cheering to witness the commencement of a series of volumes, intended to comprise the best works of the master-spirits of the older time. Such a noble enterprise must meet with the support it merits; especially when the plan of the undertaking is conceived with judgment, and executed with ability. Of the excellence of the present scheme, if conducted with the same energies as the specimen before us, there can be no doubt. Mr. St. John announces his intention of prefixing to each author "a biographical memoir, containing, in addition to the history of his life, remarks on the peculiarities of his style, an outline of the opinions, religious and political, prevalent during the age in which he lived," and other occasional illustrations. In the present instance the preliminary discourse is written in a style of temperate, yet manly, criticism; and the defence of Milton from the severe attack of Johnson is powerfully argued. Comprised in the two vols. are his Account of his own Studies; his Apology for his early Life and Writings; the Tractate on Education; the Areopagitica; Tenure of Kings; Eikonoclastes; the Mode of Establishing a Free Commonwealth; and his Familiar Letters. The work is got up with elegance, both in point of typography and binding. It appears alternately with the *Sacred Classics*, and issues from the press of the same spirited and liberal proprietor, Mr. Joseph Rickerby.

*The Poetical Works of the Rev.*

THOMAS DALE, M.A. London :  
Tilt. 1836. 8vo. Pp. viii. 370.

POETRY of a mediocre stamp, and, indeed, unless it be of the highest, is, to our minds, exceedingly tame and mawkish; but, on the other hand, where we meet with the genuine spirit of song, with "thoughts that breathe, and words that burn," it is difficult to tear ourselves from the enjoyment it conveys: such is the case with Mr. Dale's production. After reading them again and again till we have them almost by heart, we return to them with still increasing pleasure, in the certainty of finding new beauties. The depth of feeling, expressed in the purest language, and the loftiness of sentiment, enhanced by religious truth, which pervades his verse, produces an effect at once the most pleasing and the most exciting. We are truly happy to see the several pieces, hitherto detached and scattered, collected in a cheap form. At the same time, we hope that we are to infer the future relics of his muse.

*The Works of William Cowper, Esq. comprising his Poems, Correspondence, and Translations, with a Life of the Author, by the Editor, ROBERT SOUTHEY, Esq. LL.D., Poet Laureate, &c. Vols. I. II. and III.* London: Baldwin and Cradock. 1836. Small 8vo. Pp. 336, 370, 323.

THESE three volumes contain the life of a most delightful poet, and most extraordinary man, by the most accomplished biographer of this or any former period. Southey is indeed the only man who is qualified to do justice to the

name and memory of William Cowper. We say not this invidiously; but no ordinary pen could develop the working of such a wayward mind as that of the ill-fated poet, and depict the scenes of painful interest with which the record of his earthly pilgrimage abounds. It is not our intention to draw any comparison between the external merits or the internal contents of the two rival editors of Cowper's Works; but as a piece of elegant and soul-engrossing biography, the life by Southey is as far superior to that of Hayley as the Belvidere Apollo to a wax doll.

*Conversations at Cambridge.* London :  
Parker. 1836. 12mo. Pp. 292.

"EVERY Cambridge man," we are told in a note at page 296. of this agreeable volume, "know the luxury of a sported door;" and truly we have "sportod our oak" most inflexibly during the perusal of the delightful fragments which he collected from the reminiscences of his college days. To us almost every page teems with associations of a most delightful nature, independently of the ability with which the scraps of conversation collected from some of our most eminent literati are brought together, and the just appreciation which is generally made of their characters and attainments. Extract is out of the question, as the book will be in every body's hands. We were particularly struck with the sound good sense which the compiler has evinced on religious topics; nor will he fail, we should imagine, of his chief object, which is "to impress upon the youthful mind the inestimable value of learning, when christianized by devotion and humility of temper, and sought after and beloved for itself alone."

## A SERMON.

PHIL. II. 12, 13.

*Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.*

THIS charge of the Apostle is, of all the passages of Scripture, that which most clearly defines the share which God and man respectively have in the work of salvation. When we speak of the share which man possesses in this work, we only use the language of the text, which enjoins us to work out our own salvation, without certainly any disparagement of the great atoning sacrifice which alone has given us the means of salvation. The truth is, that sacrifice is not alluded to in the text; it is all along supposed without it, man could never have been in a condition to be saved; all his exertions, if any he could have made, would have been utterly unavailing. It is to Christians redeemed by Christ and sanctified by the Holy Spirit that the Apostle is speaking. Them he conjures to recollect that something must be done on their part towards embracing the work of God; that the redemption of Christ, so far from rendering them free from moral obligation, is in fact the strongest consideration by which moral duty can be enforced. As members of Christ, every sin committed by Christians is a direct insult to their spiritual head; as temples of the Holy Ghost, every impurity committed or allowed by Christians acquires the guilt of profanation and sacrilege. Moreover, our Lord has every where declared that although he came into the world to save sinners, he will only save those who will accept his terms of salvation and force no man; and these terms are to surrender for his sake and the gospel's every other object whatsoever; all evil habits, passions and principles: and also all pursuits and affections in themselves innocent, if by any circumstance they become obstacles to a life thoroughly devoted to Christ. These are the considerations which St. Paul in the text impresses on the Philippian Church; and they challenge the attention of Christians in all ages. To hope to merit salvation by our works, is a most impious and presumptuous error; but in avoiding this, it is possible to fall into a mistake no less presumptuous or dangerous. While we magnify the sufficiency of Christ's atonement, we must recollect that we are responsible for our own use of this knowledge: that although the way of salvation has been opened through his blood, the way of perdition has not been closed; and that it is still in our free choice to adopt our own career. Surely the grace of God is sufficiently free when salvation is placed within the power of all who choose to accept it; when all are summoned to come and drink at will the stream of immortality; "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." It is detracting nothing from the freedom of this gift to say that it will not be forcibly imposed on us if it is not accepted freely: nor does it in any degree diminish the grace of the giver,

if we prepare ourselves to receive his gift with great reverence and caution.

The text, however, is worded with a care and a minuteness which must produce in every thoughtful reader the greatest admiration of inspired wisdom. The notion of man contributing to his own salvation, however remotely, might excite a pride totally inconsistent with helpless sinfulness; and, again, if the work of salvation were so fearfully difficult, some might be discouraged from attempting the attainment. The latter part of the text guards against these notions; it allows of no boasting: for it is not our own strength which works after all; "it is God that worketh in us both to will and to do of his good pleasure." It is the Holy Ghost whose sanctifying grace enables us to do actions acceptable to God. The same assurance also removes every kind of discouragement: if we will but do our own endeavours sincerely, we cannot fail of success. It is God that worketh in us; and "if God be for us, who shall be against us?"

Such is a brief view of the doctrine in the text; a doctrine which runs throughout the Scriptures, but which is perhaps nowhere so explicitly declared as in this passage: the necessity of the grace of God for salvation; the necessity also of a diligent employment of that grace on the part of man. Having sketched the general outline, and thus endeavoured to give a clear view of the form and limitations of the doctrine, I shall examine it more in detail with a view to its practical application.

"Work out your own salvation." That is, you are formed by your Creator for the noblest destiny:—all those numberless yearnings after happiness which you constantly experience, but can never satisfy, are intended to receive more than satisfaction in pleasure, which it hath not entered the heart of man to conceive. To secure to you this glorious inheritance all that the love of God, all that love worthy of the supreme Deity could effect has been already done; Christ has paid all the penalties of offended justice, and you have now nothing to fear in the road of salvation except yourselves: your own natural propensities to sin, and those spiritual infirmities which render easy the triumph of the enemy. Work out then your own salvation: subdue yourselves, and strengthen your own souls. But let this be done in fear and trembling: not with a presumptuous confidence that you can never fall, as they who think they stand: nor yet with a careless abstinence from grosser sins while your hearts are full of impurity and bitterness; with a dread of the law of man rather than a love of the law of God; nor content yourselves with simply abstaining from sin in thought and deed: let your minds be not only pure, but holy; not only free from sinful thoughts, but occupied with serious and thankful meditations on futurity, projects of benevolence to your fellow-creatures, and warm regard of all as fellow-members of Christ and of each other. Let your life be an active display of your doctrine; "let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Remember that when you have done your best, you will still be infinitely short of a due gratitude for the incalculable blessings received at the hand of God; and "fear, lest a promise being left you of entering into his rest, any of you should seem to come short of it."

To these two modes of fear, caution against sin, and apprehension lest we should fail through negligence, the whole subject may be reduced, and to these points therefore we will confine its application.

First then, the fear and trembling mentioned in the text utterly contradict the flattering but delusive notion of the certainty of final salvation. Could we be certain that we should not fall at the last, what need could there be of fear or trembling? and if our salvation in no degree depended on ourselves, how could we be said to work it out? "He that endureth to the end shall" indeed "be saved;" for this we have the unerring promise of God: but which of us can say that he shall endure to the end? And if none of us can say this, is there not indeed room for fear and trembling? The fleetness of time is what we remark every day: every object which we behold convinces us of it; every report which reaches our ears confirms the conviction; every moment which we steal from the confusions of the world presents it to the mind with a clearness which will not be dimmed by the flimsy mists which sin endeavours to spread between fact and consciousness. The certainty of death is impressed on us by the merest effort of natural reason; the certainty of a judgment after death has been declared by the Scriptures. That life is but a vanishing speck,—that death, at the furthest, is closing fast on us all,—that our dying hour must fix our eternal doom,—might seem to be impertinent truisms, were they not tremendous truths, the bare mention of which must cause any person who has reflected on their nature to "fear and tremble." And yet what that doom shall be rests at the present moment in the hands of you all. God has given you permission to work it out; he has given you strength also to will and to do of his good pleasure, if it be your choice to employ it. Whether you are yourselves at the present moment at peace with your God, you may know if you choose to examine. It is fair to presume that those who come to Him as you now do entertain a lively sense of their past sins, and a stedfast purpose of amendment, and that, whatever may have been the former life of any, this day has witnessed many an holy resolution and many a consolatory hope. Whether you have long been affected with serious and holy apprehensions of your situation as sinners, and your duties as the redeemed of the Lord; or whether you have but just now made the first decided stand against sin, and the first vigorous effort to render yourselves acceptable to God, you must alike pursue your path with fear and trembling. Blessed indeed are they who have long tasted of the good word of God and the powers of the life to come! whose youth has been nourished in the admonition of the Lord, and who have carried their first impressions into the active life of maturity; who are living to the glory of God, walking by faith and not by sight, living as strangers and pilgrims in the world, as citizens of an heavenly country! Such persons, on comparing their lives with the only standard of duty, the word of God, although they will find that in many points they offend all, must yet feel a pious confidence when they beseech the blessings of their God and Saviour that they are using their best exertions to obtain his grace and intercession: they must feel in their breasts the enlarging operations of the Holy Spirit directing their thoughts to God, and their inclinations to holiness; and they must be filled with all hope and joy

in believing, and await with resignation but with desire the hour of their change. But, that every condition of a probationary life may have its peculiar danger, such persons as these are not altogether safe from temptations. The known conformity of their lives to the will of God begets a feeling of spiritual pride; the known love of his word, his will, and his worship, which has become a part almost of their very nature, and which they feel to be the principle of their spiritual existence, seems to be completely invincible; no temptation, they conceive, can ever have power over them; and they presumptuously deem themselves the elect of God, and the predestined heirs of heaven. But sentiments like these are strongly condemned by the text; the Christian who once foregoes the fear and trembling which have maintained him in a condition of grace, foregoes his only safeguard. He may be in less danger of falling than his less serious brother; but his fall will be infinitely more terrible, inasmuch as, under whatsoever circumstances it may occur, it must be more deliberate and against the greater knowledge.

The person who, after a long life of idleness and sin, has, by the mercy of God, suddenly been brought to serious reflection on the tendency of his ways, and to turn his thoughts to repentance and eternity, is often apt to suppose himself especially selected by God for salvation, and that his calling is a sufficient proof of the certainty of God's interposition to save him finally. But the very dangers from which he has escaped should teach him to pursue the way of life with fear and trembling, lest he should again fall within their deadly dominion. The language of the Apostle is confined to no description of Christians; no doubt in the Church of Philippi there were as many varieties of believers as in our own; but he addresses them all—"work out your own salvation with fear and trembling." No exception is made for those who were confirmed in the faith,—none for those who had lately embraced it. The precept is generally applied, because all required the application.

The fear and trembling mentioned in the text, like every other christian principle, are useless, unless they affect our practice. The gospel was never meant to keep its disciples in a perpetual state of unavailing fear: our dread simply is not commended: the devils believe and tremble; and the wilful and deliberate apostate is represented in Scripture as tortured with "a certain fearful looking-for of judgment to come." What is meant by the text is, that we are never to lose sight of the possibility of failing, and to work with diligence accordingly. We must feel that fear and trembling which are excited by the terrors of an eternal banishment from God, and an eternal suffering of his vengeance, and by them be induced to give all diligence that we may make our calling and election sure.

When it is considered that a christian life is not only a state of death to sin, but also of life unto righteousness; that an account will be taken as well of our idle as our sinful time, and that every man will be rewarded strictly according to his works; that there is no alternative between heaven and hell, eternal blessedness and eternal condemnation: that a life of mere negative morality is threatened with the latter; and that the christian course is represented by the images of a strait gate,



a narrow way, a race, a conflict, a labour; it is evident that we cannot be too cautious and circumspect in reviewing the general tendency of every thing we are about to do, and bearing in mind at all times the necessity which is laid upon us of doing every kind of good which every instance in our power affords. Tremble, my brethren, if you value your souls, when you have let pass a single opportunity of promoting your salvation; tremble, when you have shrunk from one ordinance, one practice, to which the promises of grace have been attached; when you have allowed one sin which you could have prevented, or neglected one virtue which you might have performed; and tremble, too, lest you should thus act, tremble in time to prevent the recurrence of an evil which must endanger your salvation, and of which nothing but a sincere repentance proved by conduct alone can repair the destructive effects.

Look at the children of this world, whom our Lord terms wiser in their generation than the children of light. With what perpetual "fear and trembling" do they "work out" their worldly fortunes: every speculation which bears the appearance of advantage is embraced; every hour which it is possible to devote to the favourite scheme is cheerfully abandoned; while a failure even of the most trivial kind is dreaded and guarded against with the utmost conceivable diligence and anxiety. O that the children of light, that Christians, who know they have no abiding place on earth, and no business in this world except a preparation for the next, would exhibit an equally anxious fear and trembling in working out their own salvation! Here and here only it is that intense solicitude and unresting anxiety are reasonable; in temporal matters they often produce no good, and never a sufficient counterbalance for the injury and the distress which they work in the mind; but in the work of salvation no exertions can be too great, no desire too ardent, no dread of failure too urgent, no diligence misplaced, no time misemployed; hither we may bend the whole energy of all our faculties, and reap from every grain we scatter a luxuriant harvest of happiness and glory.

But lest our fear and trembling should exceed those bounds which make them useful, and degenerate into despair, or distrust of the promises of God, the concluding part of the text is added for our encouragement; "For it is God that worketh in you, both to will and to do, of his good pleasure." Although the Holy Spirit "worketh in" Christians, he doth not *so* work, but that they may fail, unless they heartily devote themselves to his suggestions; but he doth *so* work that no Christian who is sincerely anxious to perform the will of God shall ever fail of salvation. Amidst the fear and trembling with which every true Christian takes in hand the work of his salvation, he has one great consolation which never allows his fears to overgrow their due proportion, and obstruct instead of advance his progress to the heavenly Zion. He knows indeed that his own unassisted exertions could never raise him above sin; but he reflects that God worketh in him, and his disquietude ceases for ever. Nor can any Christian conceive himself to be without this grace of the Holy Spirit. The words of the Apostle are addressed generally to the whole Philippian Church, a promiscuous congregation of Christians; and it is asserted of them all that they can work out their own salvation, and that God worketh in them both to



will and to do. All therefore may work out their salvation, for all have sufficient grace allowed them for the purpose.

This portion of the text also corrects any overweening idea which may chance to arise in the corrupt imagination of man from the mention of working out his own salvation. He indeed may, through the grace of God, accomplish this work; or he may, through his own perverseness, ruin himself eternally: but if he works, he must work with God; his sufficiency is of God; let God withdraw his grace, and all his powers of operation cease. Here again then is cause for fear and trembling, lest his pride or his negligence should forfeit that confirming and consoling influence which alone enables him to maintain the path of salvation.

The subject is one of great fertility, and much more might be said on each of its divisions. But it is time to conclude. Enough perhaps, however, has been said to show the necessity of setting about the work of salvation with dread and circumspection; our dependence on the grace of God for its completion, and the certainty that such grace will be afforded to all who use it properly. May these truths so influence all your hearts, that distrusting yourselves, and resting your whole confidence in God, you may tread with humility the path of righteousness, and receive the end of your faith, the salvation of your souls!

H. T.

## MISCELLANEOUS.

### CONTINENTAL CHURCHES:

*With Observations on the Romish Worship, and the State of Religion Abroad.*

No. IV.

ANTWERP CATHEDRAL.

RICH as is the whole of Belgium in ecclesiastical monuments, the palm of superiority unquestionably belongs to Antwerp. This still famous and formerly flourishing town possesses five churches of surpassing splendour, besides some few of less note. Of these the first in importance is the cathedral, without exception the noblest structure of the kind in the Low Countries; and perhaps, with the exception of St. Paul's in London, and St. Peter's in Rome, the noblest in the world. It is built in the Gothic style of architecture, with a tower on each side of the great western entrance. Of these one only is surmounted by a spire, which has been said to be more than 450 feet high; but this statement is very far from being correct. According to the observations made with a mountain barometer, the height will be more accurately estimated at 366 feet, which is lower than the spires either of Strasburg or of Salisbury. It is exceedingly light and elegant, gradually decreasing from story to story in the ascent. Charles V. was so struck with the strength and beauty of the masonry, that he would have wished, were it possible, to have it kept in a case, and exhibited to the public only once a year. The building of this spire was commenced in the year 1422, by the architect Appelmans, and finished in the year 1518. In 1540 the grand carillons were added, of which the principal bell weighs 16,000 pounds, and is said to take

sixteen men to ring it. To this enormous mass of metal the emperor amused himself by standing godfather, and it was baptized accordingly by the name of *Carolus*, after its royal sponsor. Of the church itself the precise date is involved in some obscurity; but it is supposed to have been begun about the middle of the thirteenth century, and to have occupied eighty-four years in building. During the sixteenth century the edifice was twice in danger of destruction by fire, though little damage was happily done; since that period a supply of water has been constantly kept in the tower. Considerable injuries have, from time to time, been caused by civil outrage and revolutionary violence; and in 1797 the magnificent choir, of which the first stone was laid by Charles V. in 1521, was completely demolished. About the same period several gold and silver vessels, and other treasures of immense value, were plundered or destroyed. In the year 1810 many important repairs and improvements took place; and in 1816 some of the most valuable paintings of the Flemish school, which had been carried off by the French, were restored.

On entering by the west door, the *coup d'œil* is exceedingly striking. The richness of the decorations, the statues, the silver lamps and candelabras, the crucifixes, the banners, and the admirable sculptures in wood, for which the Flemish artists were formerly so justly celebrated, impress the mind of the spectator with mingled wonder and delight; and the perfect neatness in which every part of the church is kept, adds greatly to the effect produced by the surrounding ornaments. From the organ-loft at the lower end of the nave the vast dimensions of the building are seen to the greatest advantage. The length from thence to the further extremity behind the high altar is 500 feet; the breadth, 240; and the height of the vaulted roof, which is sustained by 125 pillars, is 360. The loft is supported by eight columns of variegated marble, of very exquisite workmanship; and opposite to it the *maitre-autel*, which was originally of wood, has been replaced within these few years by another, in black and white marble, of which the architecture is equally chaste and elegant. It is ornamented with some good sculptures in bas-relief; and the centre is occupied by Rubens' picture of the "Assumption of the Virgin," painted in 1642, and representing the Virgin borne by a company of angels into the presence of the Almighty. The appearance of the Virgin is exceedingly fresh and beautiful; but the picture, which has been frequently copied, is not ranked among the most happy performances of the artist, who is said to have finished it in sixteen days, and to have received in remuneration 1600 florins.

In the centre of the cathedral is a lofty cupola, the ceiling of which represents the "Virgin surrounded by angels." The colouring of this picture is rich, but there appears great confusion in the design, arising perhaps from the lateral admission of the light, and the extreme difficulty of the position in which the observer must stand in order to view it. The walls are hung with pictures by the most celebrated masters of the Flemish school; and the several chapels also contain sculptures and paintings of great beauty and value. Among these is the "Descent from the Cross," which is justly regarded as the *chef-d'œuvre* of Rubens. Within the limits of the present article it will be impossible to direct

attention to this rich collection, which will afford ample materials for future notice. In the mean time, the pulpit, which stands at the bottom of the south aisle, the confessionals, and one or two monuments of especial interest, may demand a moment's consideration.

The pulpit, by Verbruggen, is a most elaborate and beautiful specimen of carving in oak. Four figures as large as life, and joined hand in hand, are the supporters: the railing of the steps is covered with birds of different species, known and unknown; and the whole is in good keeping with the numerous confessionals, which are placed at short intervals apart, in the aisles and the several chapels. All of these are exquisitely carved and fronted with figures, of which the workmanship is equally chaste and expressive. With respect to confessionals, it has been already observed that the duty to which they are appropriated is not only revolting to the Protestant observer, but highly unpalatable to the Romanists themselves. It may be added, that it has a demoralizing effect both upon the people and the priest. The writer of the present article is personally cognisant of the fact, that at schools of high reputation, the pupils who are trained to keep a list of their peccadilloes, in order that none may be forgotten at the periodical seasons of confession, are in the habit of changing their respective summaries of sin, and each recounting as his own the acts of another. Will it be believed, too, that absolution was very recently refused to a servant, *because* she was residing with an English family? The refusal pressed heavily upon the poor girl's mind, who repeated her visit to the priest, and was again refused upon the same plea. Unwilling to quit a service in which she had greater comforts than are ordinarily experienced by servants in Flemish families, she intimated her intention of becoming a Protestant, unless her petition was obtained; and, whatever may have been the catalogue of her guilt, the boon was granted without further hesitation. In fact, confessions are conducted upon principles in close accordance with the principles laid down by *Peter Dens*, and the morality of the class-books at Maynooth is *much of a muchness* with that of Papistry elsewhere; it is, therefore, no great matter of surprise that a priest is seldom or ever seen in respectable society; and that the reason assigned for this apparent disrespect is the aversion of daughters from meeting at their papa's table the person who is acquainted with all their little backslidings, and the unwillingness of the papas themselves to countenance a system, of which they cannot disguise from themselves the fearful consequences.

But to return. In the south-west corner of the church, near the organ-gallery, is a beautiful monument of Ambrose Capello, a bishop of Antwerp, who died in 1676, leaving all his property to be given to the poor. The windows above represent the *Last Judgment*, the *Nativity*, and the *Deeds of Mercy*. This last exhibits the portraits of certain individuals who distributed alms to the poor in 1635, and bears a strong resemblance to the beautiful composition of Vandyke.

Behind the high altar are the monuments of the celebrated printer, *Cristopher Plantin*, and his grandson and successor, *Balthazar Moretus*. The presses and implements employed by them are still preserved, together with some MSS., in an ancient house in the *Place du Vendredi*, over the door of which are the words *LABORE ET CONSTANTIA*. Above

the tomb of Plantin, is a picture of the *Last Judgment*, which though not very prepossessing, is generally regarded as the *chef-d'œuvre* of the celebrated painter, *Quintin Metsys* or *Matshys*. The monument of Metsys himself, exhibiting his portrait in bas-relief, together with his arms and epitaph, may be seen attached to the wall of the western front, at the foot of the great tower; and immediately opposite to the iron frame of a fountain, of which he was the fabricant before he acquired his professional eminence. This artist, it is well known, is usually called the *Blacksmith of Antwerp*; and there is a current tradition that he deserted his original calling, and studied the art of painting, in consequence of an attachment to a young lady, whom he could only hope to marry on that condition. Under the portrait is this inscription:—*Quintino Metsiis, incomparabilis artis pictori, admiratrix grataque posteritas anno post obitum sæculari* 1510.C.XXIX *posuit.*" On another stone is the following verse, alluding to the story above related:—

"*Connubialis amor de Mulcibre fecit Apellem.*"

(To be continued.)

#### ON BUILDING CHURCHES AND CHAPELS.

MR. EDITOR,—Having lately had the perusal of the *CHRISTIAN REMEMBRANCER* for January last, I was much pleased with the statement (page 50,) of rebuilding the Chapel at Brentwood, and the consecration of it in October, 1835. Now, many requests having been made in the *British Magazine*, and other clerical publications, for information how to proceed in building an Episcopal Chapel for the service of Almighty God, and obtaining an endowment, and the consecration thereof, permit me to supply the public, through the medium of your pages, with a few instructions, provided that you have none better to give your readers.

Having assiduously and successfully devoted my attention to this subject for several years, and had much practical experience in most matters relating to the Church, both spiritual and temporal, my suggestions on this occasion may not perhaps be deemed unworthy the pages of your miscellany. If I mistake not, my advice was solicited by a friend, and adopted by the Building Committee of Brentwood Chapel, and at Newtown, near Oxford. It must, however, be premised, that nothing can be well accomplished in any place without the cooperation of the incumbent and patron of the parish church, together with the diocesan;—although by 1 and 2 William IV. cap. 38, sec. 2, it is enacted that, "Wherever three hundred persons reside more than two miles from the parish church, and any person or persons belonging to the Church of England shall declare his, her, or their intention of building a church or chapel for the performance of divine worship, the Bishop may declare the right of nominating the spiritual person to serve the said chapel, to be vested in the person or persons building and endowing the same, uniting, however, such patronage to five persons."

Now should the parties above-named agree, cordially uniting their endeavours in this labour of love for the souls of men, nothing indeed

can be more easily through the provisions lately granted by the legislature for the encouragement of this pious work of building churches, dividing parishes, and augmenting livings; enactments truly beneficial to the future maintenance of sound Christianity within this kingdom.

Wherever the population of the parish exceeds four thousand persons, it is merely requisite to apply to "the Commissioners for Building additional Churches in populous Places," and the Secretary will directly return every requisite information how to proceed, under these several Acts:\*

|                    |          |
|--------------------|----------|
| 58 Geo. III. c.    | 45.      |
| 59 ————— c.        | 134.     |
| 3 Geo. IV. c.      | 72.      |
| 5 ————— c.         | 103.     |
| 7 & 8 ————— c.     | 72.      |
| 1 & 2 Will. IV. c. | 38 & 45. |
| 2 & 3 ————— c.     | 61.      |

Where the population of the parish shall be under four thousand, the said Commissioners are precluded from extending *pecuniary* aid, by the provisions of the several acts above recited. A letter of W. H. in the British Magazine, Vol. III. p. 305, will be found very serviceable in this case, which explains almost every proceeding necessary; but perhaps several hamlets, or townships lying contiguous, can be selected from an adjoining parish or parishes, convenient to form a district parish, or consolidated chapelry, under the provision of the 6th section of the above recited act 59 Geo. III. c. 134, which will bring the measure under the view of the Commissioners.

Or if it be thought preferable to build and endow a parochial chapel or chapel-of-ease, solely for the spiritual comfort and instruction of the village where it is to be situated, after obtaining about three-fourths of an acre of land, (either by gift or purchase,) for the site and a cemetery, the plan and elevation of a suitable edifice should be selected and submitted to the diocesan for his approval, which being obtained, application may then be made to the "Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels," for a grant of money in aid, which will contribute probably one-fourth part of the estimated expense, subject to certain regulations, which may be procured at the Office, St. Martin's Place, Charing Cross. Ten acres of freehold land for the site and cemetery, parsonage house, garden and glebe, may be conveyed by act 3 Geo. IV. c. 72, sec. 26, to the Commissioners for Building Churches, should they approve of the measure; or, I believe, to the said Incorporated Society, since they have secured that privilege notwithstanding the statute of mortmain, by some act subsequent to 9 Geo. IV. c. 42, by which that society was incorporated. The word cemetery I have above inserted, because this appendage will be found very desirable to be annexed to any chapel, three miles distant from the parish church. And if the fees be reserved for the present incumbent and his successors, surely no Clergyman will object to so useful and beneficial an arrangement for his parish. Strongly, however, do I recommend that the minister of the chapel shall receive

\* See Digest of them, published by Geo. Bramwell, Esq.

out of the burial and other fees, an allowance, say one-half or a third of the receipts, for his attendance and trouble.

The requisite funds having been raised, three life trustees should be selected and appointed by 5 Geo. IV. c. 103, sec. 6, to negotiate and settle from time to time all matters that may occur, either with the patron, incumbent, or parishioners; and arrange with architects, builders, and others.

Let me here observe, that the stamps used on all instruments, deeds, and documents, relative to the building and endowment of churches, will be remitted by 59 Geo. III. sec. 35, on application to the Treasury, within three months. All duties on bricks, deals, and other articles, on which payments have been made to the Custom House or Excise, will be likewise remitted, upon a statement on oath being presented of the quantity of each used, by 59 Geo. III. c. 134, sec. 21. Let, therefore, the clerk of the works be careful to keep a correct account of all articles used in the building of this nature.

The plan of proceeding which should be adopted with regard to the creation of the supplies, it is impossible for me to point out—local circumstances alone must determine it.

The more opulent proprietors in the parish and neighbourhood will probably contribute liberally either in money, timber, or other materials, as the situation may afford. The parishioners in vestry may not object to a small rate of fourpence or twopence in the pound, on the assessment upon the occupiers, which has been done on some occasions; or perhaps they may allow a sum of money to be borrowed from the Crown, for the purpose of making up any deficiency, to be paid off in ten years, under the 58 Geo. III. c. 45, sec. 59; and powers to grant money have been given by the Treasury to the Exchequer Loan Office, at the South Sea House, London, towards public works of whatever nature. It may be well also to mention, that fee-farm rents may be given for charitable and ecclesiastical purposes, by Commissioners of the Crown Lands, by 4 and 5 Geo. IV. Should any such arise from property, wherever a chapel or new church is about to be built or endowed, surely the liberality of the present administration will not be sought in vain. I observed in one of the monthly miscellanies, that the Moorfields School Committee gave the sum of eight hundred pounds towards a new church at Liverpool, but could never gain any further information on the subject. Further, it is enacted by 1 and 2 William IV. c. 38, sec. 2, that in all cases of building churches and chapels, a fund shall be provided for the repairs of the said edifice—amounting to 5 per cent. on the expenditure,—and to be set apart from the yearly income, and reserved for the reparation and expenses thereof. As to the pews and free seats, the Committee of Management must use their discretion, being guided by the wealth or poverty of the place. They will find on perusal of the above recited acts of Parliament, that the remaining assistance to be afforded by the Incorporated Society mentioned before, will be conditionally granted, on an engagement that half the accommodation should be left as free sittings for ever.

A small endowment being settled to the approbation of the Diocesan, either in freehold land, or money in the funds, by 7 and 8 Geo. IV. c. 72, sec. 3, the consecration of the structure will take place without delay.



unless the incumbent of the parish should be strongly adverse to it, as was the case at Brighton, when the late Sir Thomas Bernard, Bart., having built a chapel for divine service according to the ritual of the Church, the rector refused to permit it to be consecrated. Now, however, by 5 Geo. IV. c. 103, sec. 5, the diocesan can, *instanter*, give his consent, on the application and certificate of twelve or more householders.

Immediately after the consecration of the building, which will thereby be set apart from all secular purposes, and devoted for ever to the public worship of Almighty God, according to the rites and ceremonies of the united Church of England and Ireland, a memorial may be presented to the governors of Queen Ann's bounty, when an augmentation will in due time be made to the income of the minister. The governors of that institution have been indeed obliged recently to determine that they will not receive any application for aid till the chapel is satisfactorily endowed with 45*l.* per annum; they will then increase it to 50*l.* at the least, and every subsequent benefaction of 200*l.* or perpetual rent charge or annuity of 15*l.* per annum, that shall be made, will be met with a corresponding augmentation. The Bishop of Oxford has in his diocese patronised a Society in aid of the Ecclesiastical Fund, called Queen Ann's Bounty, and recommended it in his charge to the Clergy, (See British Magazine, vol. vi. p. 473.) Twenty-five years ago the writer of this article drew up a prospectus for establishing such a society; and after submitting it to Lord Harrowby, then in the ministry, several of the Bishops, and Mr. Burn, the late secretary to that society, the measure failed through lack of sufficient encouragement.

I must now indeed return more immediately to the subject of this letter: having given you a brief outline for the building and endowment of an episcopal chapel, it remains to state that the patronage thereof may be vested in the chief contributors, by 7 and 8 Geo IV. c. 72; or if a chapel of ease, in the incumbent, by 58 Geo. III. sec. 68; and when the division of the parish takes place, (if ever,) the patron of the parish church will present to the district church, by 59 Geo. III. c. 134, s. 13.

I must just caution your clerical readers against the error of building before sufficient funds are provided to cover all the estimates and contracts. These "recent alterations in the laws relating to church building afford great facilities to the wealthy, and the present state of the law cannot be too generally known. "Great indeed would have been the benefit to the Church Establishment, had these alterations been effected half a century earlier," saith the Gentlemen's Magazine of February last, p. 164, on the review of the Rev. Wm. C. Wilson's *Helps to the Building of Churches and Parsonage Houses*. And fortunate indeed would it have been for the parishes where chapels have been recently erected, but previously to the act 1 and 2 Wm. IV. c. 38, had the provision therein for repairs been earlier made. Many such chapels are now sadly in need of the preserving embellishment of outside paint, and some of repair, where scarcely any funds can be procured. Not to have guarded against this occurrence, was a great oversight, into which many Clergy have fallen, myself among the number. Ten years have passed away since an episcopal chapel in the parish where I am now residing was opened for divine service for the spiritual benefit of about

one thousand poor people, in a very secluded situation, who cannot possibly raise any subscription towards the charges of repair, nor even for cleaning the place, or paying the clerk, and other requisite disbursements. Having, however, a tolerable maintenance or endowment for the minister, (who is indefatigable in his endeavours to instruct his people in the way of salvation,) it would be grievous was the structure to fall into decay, after the great pains taken by numbers to build it. An attempt has been lately made to remedy this former neglect, and the trivial but annual income of 2*l.* 16*s.* has been already raised. Should any of your wealthy, pious, and charitable readers be disposed to further these my efforts for the preservation of this chapel dedicated and devoted, (I should also say consecrated,) to the service of Almighty God, their contributions will be most gladly received, and carefully invested in permanent securities, for this express purpose. (Particulars of this Chapel are inserted Vol. VII. p. 370; also, on the covers of our Magazine for April, 1824 and 1835, Nos. 64 and 76.)

Should the above be deemed acceptable for your pages, I shall with pleasure supply your correspondents with any further clerical information they may require, since to devote the little leisure that can be secured from the charge of a laborious parish, in professional pursuits, has for thirty years been the recreation of, and the greatest pleasure to your obedient servant,

Lincoln, April 30, 1836.

An Incontinent

#### ON DR. ADAM CLARKE'S OPINIONS UPON THE TRINITY.

TO THE EDITOR OF THE CHRISTIAN REMEMBRANCER.

MR. EDITOR,—As a new edition of "Dr. Adam Clarke's Commentary on the Holy Scriptures of the Old and New Testaments, with all the valuable emendations and corrections from the author's own last hand," has been lately issued from the press, I cannot refrain from bringing under the notice of your readers, and through them of the christian public, the extraordinary notions on the mysterious subject of the eternal generation of the Second Person in the blessed Trinity. I am far from intending to impute to the writer of that work the opinions of those who are known among the continental theologians under the name of Rationalists; I feel convinced he would have shrunk from those opinions with horror; yet surely he has expressed himself at times in such a manner as to require some exercise of forbearance and caution in his readers, in withholding the unfavourable expression of their opinions on his dogmas. And as I am persuaded that the turn of mind which led him into such exaggerated declarations of the powers and office of reason, as at times to exalt it at the expense of revelation, was the very cause which induced him to adopt this new method of explaining the deeply mysterious doctrine of the eternal generation of the Son of God, I shall first give, in his own words, the author's declaration of the wonderful rationality and reasonableness of his belief.

At the end of his Commentary we find a sort of Confession of Faith, drawn up, and promulgated and believed by himself. It is thus

headed—"Principles, which, on carefully reading and studying the Sacred Writings, I think I find unequivocally revealed there." In the thirty-second proposition, under this head, the following sentences occur; and as they are not one iota modified by the context, (indeed, any one will see that they are of that decided character that they speak for themselves), I shall here at once extract them:—

"The Sacred writings are a system of pure, unsophisticated reason, &c. They are addressed not to the passions, but to the reason of man; every command is urged with reasons of obedience, and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted, &c. We have gone too far when we have said, such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation. I know no such doctrine in the Bible, &c. Some men, it is true, cannot reason, and therefore they declaim against reason, and proscribe it in the examination of religious truth," &c. Surely this is Rationalism.

But the tenth proposition contains such an exposition of the eternal generation of the Second Person in the blessed Trinity, as amounts to the most decided heresy. These are the words: "That his (Christ's) human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his divine nature, because God, infinite and eternal, is uncreated, underived, and unbegotten; which, were it otherwise, he could not be God in any proper sense of the word; but as he is God, the doctrine of the eternal Sonship must be false." The fact is, as appears from his Commentary, that this writer believed our Lord to be the Son of God only with reference to his human nature and his human birth. I need not point out to your readers that the doctrine of the Holy Trinity, explained on such a principle, is nothing else than Tritheism.

Whether the executors of the late Dr. Adam Clarke, and the Society of Methodists, by whom no doubt the work is patronised, and among whom it cannot but have a decided influence, and, through them, on other Christians also, ought to republish this work without the strongest protest against such opinions, and a strong caution to the unlearned reader to guard against them, is a question which can admit of no doubt. This writer clearly fell into these errors because he was ignorant of the fact, or knowing it, shut his eyes against it, that the terms Father and Son, strictly speaking, can be applicable only to beings who have bodies; and that, when transferred to the Divine nature, must be understood not in a gross and strictly literal sense, but analogically. As Bishop Gleig admirably argues on this point, in his *Directions for the Study of Theology*—"When such expressions are applied to the God-head in a sense merely analogical, we must not reason from them in all respects as when they are spoken of men; or infer that, because a human son cannot be of the same age with his human father, the Divine Son cannot have been begotten from all eternity by his Divine Father." And again: "A father may beget a son equal to himself in every perfection, though necessarily subordinate in the order of nature; but he cannot, as an artist, make any thing of equal perfection with himself." And again: "The difficulty is not to conceive eternal generation, but

to conceive eternity." But the whole of this elaborate article is so directly subversive of these opinions of Dr. Adam Clarke, that I would at once refer your readers to it. If, in short, as he maintains, the Three persons in the blessed Trinity are three co-ordinate, collateral, co-eternal, independent Beings, without any such subordination and dependence as is implied in the relation of Father and Son, then they must be three self-existent and independent Gods. The doctrine of the Christian Church has all along been this—(I am here only abbreviating the arguments of Origen):—"The Father is the fountain of Deity; and in this Deity there is every kind of unity, except that of Hypostases, or Persons. First, unity of essence or nature. Secondly, unity of principle; the Father alone is the fountain of Deity, there being a due subordination and relation as of Father and Son, &c. Thirdly, unity of will, which implies unity of operation, creation, and government. Fourthly, unity of perfections. Fifthly, unity of providence. Here alone seems the only foundation and principle of worshipping the Trinity because it is thus in unity."

But while the author under review thus sacrifices the Unity to the Trinity, I cannot but express my fear that the opposite error of sacrificing the Trinity to the Unity is one not uncommon in the present day. I by no means intend to affirm that this is designedly done; but I think, in our modes of explaining this doctrine, although not formally so explained, there is, nevertheless, an infringement on the doctrine which teaches us the Trinity of the Persons, in order to show the world our belief in the Unity. I have paid considerable attention to this point; and although, on so solemn a subject, I would not wish to speak otherwise than with the utmost caution, and the greatest deference to the opinion of others, if I should seem in error, (which indeed on such a subject without the utmost care we are all in danger of,) yet I think this mode of speaking of the Trinity arises from our regarding the word "God," (if I may so speak) as always a concrete, and never as an abstract. We always regard it as signifying a person; whereas, in some expressions relating to the Trinity, it is to be taken as an abstract—as a word simply expressive of essence or nature. In the expression "Three Persons in one God," it is clear the word "God" is to be taken in the abstract sense of Deity, Godhead, Divine nature, not in the sense of a person; for otherwise it would be equivalent to saying that three persons are one person, or three gods are one God; in fact, it would be a justification of the ridicule heaped upon Christianity in the early ages by the heathens, who thought the matter settled by saying that it amounted to *ἑν τρία, τρία ἑν*, one is three, and three is one. But the Christians never believed this, nor ever expressed themselves thus; they affirmed that the Divine persons were not three and one in the same sense, but that they were three in one sense, and one in a different sense; not *tria unum*, but *tres unum*. As the multiplied millions of the human race, however numerous, still are all one, forasmuch as they all partake of the one common human nature, and are all derived from the one and same original, and yet the whole human nature is possessed by every single individual; so, perhaps, (let it be spoken with the utmost reverence) we may conceive of the Three Persons in one Deity or Godhead, even

as of a father and his sons; only removing from such a thought every thing that argues imperfection, or which is inconsistent with the glory and perfections of Deity, an essence and being which has no relation to time or space.

To aid our conceptions, however, of the generation of the Son of God, and yet at the same time to express his co-eternity with the Father, the Nicene Creed has recourse to another and a different image from that of Father and Son, viz. the emission of light by the material sun—Christ is “God of God, Light of Light.” If the material sun had existed from all eternity, it would have emitted rays of light from all eternity; those rays, therefore, would have been eternal, and yet derived from their source the sun in a way that we may conceive analogous to generation. I would only observe on this splendid image of the Nicene Creed, that it is fully borne out by the language of St. Paul, (Hebrews i. 3,) where he calls our Lord, “ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ:”—words, of which scarcely any translation can convey adequately the full sense; for they denote, not the mere reflection of God’s glory, but that Christ is, as it were, the very out-beaming, the effulgence, the breaking forth of that glory, and the exact impress of his Essence or Being. I should not thus have dwelt on a subject so deeply mysterious, if, in my private ministrations, I had not more than once on recent occasions been questioned on these points by persons of the poorer and uneducated classes, and found that considerable evil had resulted from the very unsatisfactory way in which the doctrine of the Trinity is generally propounded to the people; and that even on such subjects as these they can argue and reflect with all the acuteness of those who imagine themselves elevated far above them by education and station of life; but, notwithstanding the errors of some of my poorer parishioners on these points, and which they themselves brought under my notice by their own questions,—for I should never otherwise have thought of speaking to them on such a topic,—I can safely affirm, that their opinions were far more scriptural than those of Dr. Adam Clarke.

PRESBYTER ORTHODOXUS.

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## UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

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### TRIBUTES OF RESPECT.

THE REV. R. ELSDALE.—The visitors and teachers of Stretford Sunday-school have presented the Rev. R. Elsdale, Second Master of the Manchester Free Grammar School, with a very handsome large Bible, bearing this simple but impressive inscription:—“Presented to the Rev. R. Elsdale, by the Visitors and Teachers of Stretford Sunday-school, as a small but sincere mark of respect for his kind and persevering attention to the welfare of the School.” This is the *fourth* present his *village* flock has given Mr. E. within the last seven or eight years; a circumstance very gratifying to the minister and very creditable to the congregation. But we have farther pleasing facts to show the improving religious disposition of the inhabitants of Stretford, under the pains-taking influence of their pastor. They have twice enlarged his chapel, and the communions have, in consequence, been more than trebled.

**Rev. W. CARPENDALE.**—A more pleasing and handsome testimony to the merits of a clergyman has seldom been paid than in the town of Wincanton, on the occasion of the contribution of Easter offerings. The inhabitants came forward simultaneously, and tendered to their respected clergyman, the Rev. W. Carpendale, the sum of sixty guineas, in the place of offerings, which have heretofore been merely nominal.

**Rev. RICHARD KEATS.**—At a farewell dinner recently given at the town of Wivenscomb, to the Rev. Richard Keats, who had been nearly twenty years curate of that parish, a very handsome silver vase, value 75*l.*, was presented to him by a numerous and most respectable body of the parishioners, as a testimonial of their affectionate regard.

**MONUMENT TO DR. GRAY, THE LATE BISHOP OF BRISTOL.**—A beautiful mural monument has lately been erected in the Newton Chapel, in Bristol Cathedral, to the memory of Bishop Gray. It is the work of a native of that city, W. H. Baily, R.A., and reflects much credit on his taste. The monument bears the following inscription:—

“ In the burial-ground adjoining to this Cathedral lie  
the remains of

**ROBERT GRAY, D.D.,**

“ Sometime Rector of Bishop Wearmouth, and lately a Prebendary of the Cathedral Church of Durham, and Bishop of Bristol, who died on the 28th day of September, in the year of our Lord 1834, in the 74th year of his age, and in the 8th of his consecration.

“ Distinguished in the early part of his professional life by learning and piety, he was afterwards no less remarkable for the able discharge of the duties of his Episcopal office, combining with diligent attention to the ecclesiastical concerns and liberal support to the charities of his diocese, a zealous devotion to the general interests of the Established Church. This monument has been erected to his memory by the clergy and laity of this city and its neighbourhood, in testimony of their affection for his person, respect for his principles, and admiration for his firmness and fortitude.”

**HARDWICK ESTATE.**—The Lord Bishop of Llandaff has purchased the Hardwick Estate, near Chepstow, as the future residence of his Lordship within his diocese.

**WESTMINSTER SCHOOL.**—The annual election of King's Scholars from this foundation to the two Universities has taken place, when Messrs. Robert Henry Gray, Vernon Page, and Charles Smith, were elected to studentships in Christ Church, Oxford, and Messrs. George Henry Drew, William John Butler, and Cuthbert Edward Ellison, to scholarships in Trinity College, Cambridge. The election was conducted by the Dean of Christ Church, assisted by the Rev. R. Hussey, and the Master of Trinity, assisted by the Rev. W. Heath, who employed the two preceding days in the examination of the candidates. We understand it is in the contemplation of the Dean and Chapter of Westminster to make some alterations within the dormitory, with the view of diminishing the expenses and increasing the comforts of the King's scholars.

**CHURCH MISSIONARY SOCIETY.**—The eighteenth anniversary meeting of this society has lately been held at Cambridge. The Rev. T. Webster having been called to the chair, the proceedings were commenced, as usual, with prayer.

The Rev. Professor Scholefield, the Secretary, read a favourable Report of the state of the Association, showing the continued prosperity of the Church Missionary cause in Cambridge and its neighbourhood. The remittance to the Parent Society, during the year, had amounted to 700*l.*, being 50*l.* more than that of the preceding year, and larger than any contribution made since the eleventh year. One cause which had assisted, during the past year, to augment the funds, was the visit of Mr. Yate, the zealous and devoted missionary to New Zealand. The contributions of the Branch Associations continue steady. The amount raised by the Undergraduates is a considerable increase upon that of last year, and the committee propose, in future, to print the Undergraduates' list in the form of a separate Association—a distinction to which they were well entitled by their active zeal and successful diligence in this sacred cause. The Report concluded by expressions of congratulation upon the continued prosperity of the Parent Society also.



The Bishop of Bath and Wells will hold an Ordination on Sunday, the 16th of October next.

The Bishop of Gloucester will hold an Ordination, in St. Margaret's Church, Westminster, on Sunday, the 5th day of June.

#### LAYING THE FIRST STONE OF THE NEW CHURCH, ST. BOTOLPH'S, COLCHESTER.

So frequently as the ancient town of Colchester has been made the arena of political strife, it was a most delightful change to witness the proceedings of Wednesday, May 11th, on laying the First Stone of the New Church in the parish of St. Botolph.

For nearly two hundred years this parish had been destitute of a House of Prayer, for the reception of the members of the Church Establishment, and during that time its population (by the last census 2560 souls) were compelled to seek for spiritual instruction in other parishes, or to listen to the "uncertain sound" and varied doctrines of unauthorised, and not unfrequently illiterate teachers. The evil had from time to time been seriously felt by the true friends of religion, and more than one attempt was made by the late incumbent to remedy it; but it remained for their respected and pious townsman, the Rev. James Round, to effect, by his persevering zeal and influential liberality—that which others had tried in vain to accomplish.

A proposal was issued to build a new Church, without interfering with the beautiful ruins of the Priory Church, capable of containing 1000 persons, and to endow it with an income of about 100*l.* a year. The supporters of the project were encouraged to hope for material assistance from the Society for Building Churches and Chapels, and from the Governors of Queen Ann's Bounty, which anticipations have since been in part realized, by a grant of 1000*l.* from the former Society; but, in consequence of the parish being overburthened with poor, it was necessary to raise a large sum by private subscription. The call has been nobly responded to. Above 3000*l.* have been already subscribed, and we feel confident the sum still required, amounting to about 1400*l.*, to complete the undertaking, will be cheerfully contributed by the friends of the Church. In the list of subscribers are the names of the Rev. James Thomas Round, with the munificent donation of 400*l.*, to which may be added an expenditure of valuable time, persevering labour, and zealous activity without measure; the Master and Fellows of Balliol College 200*l.*; the Lord Bishop of London 100*l.*; the late Lord Colchester 100*l.*; the Right Hon. Lord Ashburton 100*l.*; Richard Sanderson, Esq. 100*l.*; Rev. Dr. Prosser, of Belmont, 100*l.*; Mrs. Wegg, of Acton, 100*l.*; the late Mrs. Cock 100*l.*; Earl de Grey 50*l.*; John Bawtree, Esq. 50*l.*; W. Hawkins, Esq. 50*l.*; C. G. Round, Esq. 31*l.* 10*s.*; J. F. Mills, Esq. 30*l.*; George Round, Esq. 30*l.*; Rev. J. Blatch, of Basingstoke, 30*l.*; Thomas White, Esq., of Weathersfield, 25*l.*; T. White, jun., Esq., of Berechurch Hall, 25*l.*; Rev. W. Gresswell 20*l.*; Rev. J. M. Chapman 20*l.*; Rev. G. Maberley 20*l.*; Dr. Nunn 20*l.*; Miss Thorley 20*l.*; Archdeacon Lyall 20*l.*; the late Corporation of Colchester 21*l.* 10*s.*; Lieutenant-general Rebow 20*l.*; Mrs. Hoblyn 20*l.*; the late Rev. T. Sykes, of Guilsborough, 20*l.*; Mrs. Waldo, of Worthing, 20*l.* In addition to these the clergy, gentry, and other inhabitants of the town and neighbourhood contributed liberally to the undertaking; besides many others, who, though living at a distance, take an interest in the exertions thus made to provide the means of grace for a large and increasing district.

An eligible spot of ground, the centre of the parish and adjoining the principal thoroughfare, having been purchased for the site of the Church, the Committee, although they were still about one thousand pounds minus the required sum, decided on commencing the work; and plans having been advertised for, one by Mr. Mason, architect, of Ipswich, was chosen, and in a short time the foundations of the building were laid by Mr. Benjamin Lay, of Colchester, the contractor for its erection.

Wednesday, May 11, the foundation being sufficiently advanced, was fixed for the ceremony of laying the *first stone*, and the event was observed with a feeling that reflected the highest credit on the town and neighbourhood. Every care had been taken, in making the arrangements, to ensure order and to give effect to

the solemnity, and every thing passed off in the most satisfactory manner. The day was one of sunshine and genial warmth, and thousands of persons from the vicinity of the town, and many from distant parts of the country, assembled to take a part in, or to witness the ceremony.

At eleven o'clock, the different arrangements having been completed, the procession moved from the Castle up the High-street to St. Peter's church, in the following order :—

Banners.  
Charity Children.  
Band.  
Banners.  
Subscribers.  
Banners.  
Clerk of Works—Architect—Contractor.  
Clergy.  
Incumbent—Archdeacon—Preacher.  
Banners. { JOHN ROUND, } Banners.  
          { Esq., of Danbury Park. }

Order of Masonic Procession.  
Two Tylers.  
Band of Music.  
Banner.  
Visiting Brethren of Neighbouring Lodges Two and Two,  
In Masonic Costume and Medals.  
Inner Guard.

|  |  |
|--|--|
| <p style="text-align: center;">Brother,<br/>Carrying Rough Ashlar.<br/>Steward,<br/>With Wand.<br/>Doric Light,<br/>Carried by a Master Mason.<br/>Steward.<br/>Terrestrial Globe,<br/>Carried by a Master Mason's Son.<br/>Brethren of the Angel Lodge, Two and Two,<br/>With the Medals of their respective Degrees in Masonry.<br/>Wardens and Past Wardens of the Neighbouring Lodges, Two and Two.<br/>Junior Deacon, { Banner. { Senior Deacon,<br/>With Staff. { With Staff.<br/>Wardens and Past Wardens of the Angel Lodge.<br/>Secretary,<br/>With Book of Constitution.<br/>Masters and Past Masters of Visiting Lodges.<br/>Architect of the Angel Lodge.<br/>Corinthian Light.<br/>Past Masters of the Angel Lodge.<br/>Cornucopia,<br/>Carried by a Master Mason's Son.<br/>Brother,<br/>Carrying Square, Level and Plumb,<br/>on a Velvet Cushion.<br/>Vase with Coins and Scroll,<br/>Carried by a Senior Member.<br/>Junior Warden and Senior Warden with their Pillars.<br/>Sword Bearer.<br/>Worshipful Master.<br/>Banner.</p> | <p style="text-align: center;">Brother,<br/>Carrying Perfect Ashlar.<br/>Steward.<br/>With Wand.<br/>Ionic Light,<br/>Carried by a Master Mason.<br/>Steward.<br/>Celestial Globe,<br/>Carried by a Master Mason's Son.<br/>Brethren of the Angel Lodge, Two and Two,<br/>With the Medals of their respective Degrees in Masonry.<br/>Wardens and Past Wardens of the Neighbouring Lodges, Two and Two.<br/>Junior Deacon, { Banner. { Senior Deacon,<br/>With Staff. { With Staff.<br/>Wardens and Past Wardens of the Angel Lodge.<br/>Secretary,<br/>With Book of Constitution.<br/>Masters and Past Masters of Visiting Lodges.<br/>Architect of the Angel Lodge.<br/>Corinthian Light.<br/>Past Masters of the Angel Lodge.<br/>Wine and Oil,<br/>Carried by a Master Mason's Son.<br/>Brother,<br/>Carrying Bible, Square, &amp;c.<br/>on Velvet Cushion.<br/>Trowel and Maul, on a Velvet Cushion,<br/>Carried by a Senior Member.<br/>Junior Warden and Senior Warden with their Pillars.<br/>Sword Bearer.<br/>Worshipful Master.<br/>Banner.</p> |
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At this time the scene was of the most lively and gratifying description. Free from the violent manifestations which characterise an election display, the ceremony was one of sober and peaceful joy. There were no vociferous greetings on the one hand, nor harsh expressions of dissatisfaction on the other; it was a triumph dear to churchmen, and dear to every pious mind: it was the triumph

of religious principles, and such an one as must have convinced the enemies of our venerable establishment, that in the time of need, her friends are neither few nor wanting in zealous attachment to her interests.

In a short time after the procession had entered St. Peter's church, the sacred edifice, which is calculated to accommodate 1400 persons, was crowded in every part, and many were unable to obtain admission.

The prayers were read by the Rev. S. Carr, vicar. A portion of the 84th Psalm (New Version) was sung before the service, and part of the 132d Psalm at the conclusion.

A most eloquent and appropriate sermon was preached by the Rev. James S. M. Anderson, chaplain in ordinary to her Majesty the Queen, from Haggai i. 2, 3, and 4.

At the conclusion of the sermon the following "National Hymn" was sung:—  
"Lord of Heaven, and Earth, and Ocean." &c.

A collection was made in the Church, amounting to 130*l*.

The procession having been again formed, moved to the site of the New Church, where the most admirable arrangements had been made. The bed on which the stone was to be laid was placed on brick-work about six feet from the ground, and a platform was erected round it, for the gentlemen engaged in the ceremony. On this platform were John Round, Esq., of Danbury Park (who laid the stone), the Archdeacon, the Rev. W. M. Tucker (incumbent), the Architect (Mr. Mason, of Ipswich), the Contractor (Mr. Lay), the Master and various Officers of the Masonic Lodge, bearing the Bible, emblems, &c. The arms of the craft on a standard were also displayed on the platform. The motto is a quaint one—*Audi, vide, tace: anglice*—Hear, see, and say nothing. A large quadrangular space was railed in, but not raised, for the reception of the gentlemen forming the procession; and at some distance from the railings, on the east and south sides of the square, were erected stands, covered with canvass, the admission to which was by tickets 2*s*. each. These were filled principally with ladies, and certainly never was witnessed a brighter display of the assembled beauty and fashion of the county. The holy work was commenced under the most happy auspices, and the scene was one eminently calculated to inspire the most delightful feelings and reflections. All was beauty, propriety, and order.

The 100th Psalm was sung, the band supporting the voices, and the trumpet gave a great and peculiar effect to that solemn and devotion-raising air.

Corn from the Cornucopia, and wine and oil, were then poured on to the bed of the Stone, and the Archdeacon delivered the following words from the 90th Psalm, last verse:—

"The Glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work."

A small glass vessel next was given to Mr. Round, and that gentleman put several pieces of coin into it.

The vessel was then covered, and deposited in a cavity cut in the stone. This having been done, the architect spread mortar over the stone, and Mr. Round followed his example, as a matter of form. The upper stone was then let down, and Mr. Round applied to it the square and the level, and struck the upper surface several times with a mallet.

The Rev. Mr. Tucker then delivered the following prayers—

"O Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, accept, we beseech Thee, the prayers that we now desire to offer for the successful advancement of the work that has been entered upon. May the house designed for the celebration of Thy praises be instrumental in promoting Thy glory and the eternal welfare of Thy people! May Thy word be ever preached in it with purity, simplicity, and fervour; and may the blessed influences of Thy Holy Spirit attend upon all the means of grace that shall be used in it. And while the priest's lips keep knowledge, let the law be sought at his mouth; and may the future attendants in this sacred edifice be not merely formal hearers, but doers of the word; living in peace and righteousness, and commending themselves to every man's conscience in the sight of God. And do thou, O Lord God, graciously hearken unto the supplications of Thy people when they shall pray in this place: hear Thou, in heaven, Thy dwelling place; forgive the sins of Thy servants, and teach them the good way, wherein they should walk, for the sake and through the merits of Jesus Christ, Thy Son, our Lord.—Amen.

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord.—Amen."

The Archdeacon then gave the Benediction, and "God save the King" was sung in full chorus, by the children, and the assembled spectators, accompanied by the band.

The inscription on the stone was as follows:—

"The parish of St. Botolph having been without a church for nearly two hundred years, this Stone was laid on Wednesday, the 11th of May, 1836, by John Round, Esq. All Glory be to God."

The procession then returned to the Castle Bailey, where the persons composing it opened their ranks, and Mr. Round, having been requested to advance between the lines, the Master presented the trowel used in laying the stone, and requested his acceptance of it. In doing this, Mr. Clift addressed Mr. Round, expressive of the high gratification experienced by the Brothers and every other person engaged in the proceedings of the day, from the assistance of that gentleman. The handle of the trowel was of ivory, and the blade of silver—on which was the following inscription:—

"The First Stone of St. Botolph's Church, Colchester, was laid on Wednesday, May the 11th, 1836, by John Round, Esq., of Danbury Park."

Mr. Round, who appeared not to have been previously aware of the intended presentation, acknowledged the compliment in a speech replete with feeling and good taste. Thus ended a day, which will be long remembered in Colchester with pleasure. It was indeed a day of joy and gladness.

The amount collected during the day was—

|                               |      |    |
|-------------------------------|------|----|
| At St. Peter's Church         | £136 | 14 |
| At the Site of the New Church | 45   | 16 |
| Total                         | £182 | 10 |

### THIRD REPORT FROM HIS MAJESTY'S COMMISSIONERS APPOINTED TO CONSIDER THE STATE OF THE ESTABLISHED CHURCH WITH REFERENCE TO THE ECCLESIASTICAL DUTIES AND REVENUES.

TO THE KING'S MOST EXCELLENT MAJESTY.

We, your Majesty's Commissioners, appointed to consider the state of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, humbly present to your Majesty this our third report.

Not being fully prepared to make a final report on all the matters which have engaged our attention, we venture to offer to your Majesty our further remarks upon that branch of the inquiry which formed the subject of our first report; because, in consequence of the number of episcopal sees at present vacant, any further delay in carrying into effect the new arrangements respecting the bishoprics will be attended with great inconvenience.

When we recommended the union of the sees of Llandaff and Bristol, we were influenced chiefly by a desire to retain for the city of Bristol its ecclesiastical character, and to secure to it the advantage of a bishop resident upon the spot, or at no great distance from it. In consequence of the urgent remonstrances which were made against this arrangement by the clergy and other persons in the diocese of Llandaff, on the ground that it would deprive them of the benefits which they derive from the residence and personal superintendence of their bishop, we were induced to relinquish that plan; and in our second report we recommended that the city and suburbs of Bristol, being within a convenient distance of the city of Wells, where the Bishop of Bath and Wells resides, should be united to that diocese.

We have since learned that this proposition has occasioned much dissatisfaction to the inhabitants of the city of Bristol, who have represented, in strong terms, their objections to a plan which would merge their episcopal see in that

of Bath and Wells, and their earnest desire to retain the advantages of the pastoral superintendence and example of a bishop resident amongst them.

Being desirous of consulting, as far as may be consistent with the general principles of our reports, feelings which are not less honourable to the citizens of Bristol than encouraging to the friends of the Established Church, we have been induced to recur to the suggestion to which we adverted in our first report. We accordingly recommend, that the city and deanery of Bristol (with the whole parish of Bedminster) should be united to the diocese of Gloucester; and that a house should be provided, in some convenient situation, near the city of Bristol, so that the bishop of the united diocese may reside alternately there and at Gloucester. This arrangement will render it necessary to augment the income of the bishop beyond what might otherwise have been required.

We recommend, as consequent upon this arrangement, that instead of the new archdeaconry of Cirencester, proposed in our last report, an archdeaconry of Bristol should be created; and that the parishes of the united diocese should be divided, in convenient proportions, between that archdeaconry and the archdeaconry of Gloucester.

We recommend, further, that the future bishops of the united diocese should be elected, alternately, by the dean and chapter of Bristol, and the dean and chapter of Gloucester, and that the mode of confirming such acts of the Bishop, as require confirmation under the chapter seal, should be determined upon by the commissioners, subject to the approval of your majesty in council.

We are disposed to suggest a slight alteration in our propositions relating to the northern diocese, and to recommend that no part of Yorkshire, and no other part of Lancashire but that which composes the deanery of Furness and Cartmel, should be added to the diocese of Manchester, and that portion of Yorkshire, which forms part of the deanery of Kirkby Lonsdale, in the diocese of Ripon.

Further information has given us reason for withdrawing those parts of our former recommendations, respecting the diocese of Gloucester and Worcester, which suggest an interchange of certain border parishes between those two dioceses.

With respect to the territorial arrangements of the other dioceses, although at present we see no reason for deviating from the general scheme which we have proposed, we are of opinion that the commissioners should have the liberty of recommending, and that your majesty in council should have the power of sanctioning, such variations in the boundaries of the several dioceses as may be suggested by fuller and more precise information, with respect to the circumstances of particular parishes or districts.

In order effectually to carry into execution the proposed territorial arrangements, it will be necessary that your majesty in council should be empowered, when such arrangements are completed, to declare that those places, which may have been transferred from one diocese to another, shall be subject to the jurisdiction of the bishop of the diocese of which they will then form a part, in all respects and in the same manner as if they had originally belonged to it; and that the jurisdiction of the bishops, from whose dioceses they may respectively have been severed, shall from thenceforth wholly cease.

Power of a similar character, although varied in some particulars, will be requisite with respect to the proposed union of the diocese of Bangor with St. Asaph, and that of Bristol with Gloucester, as well with regard to the new sees of Manchester and Ripon.

As these arrangements will necessarily affect the interests of several persons who hold patent offices in some of the dioceses, we recommend that your majesty in council should be empowered to make such regulations, for the apportionment of fees, as may appear just and equitable, for the purpose of making compensation to those officers who may be prejudiced by the alterations.

We append to this report the diocesan maps, to which we referred in the appendix to our second report, and the completion of which was delayed by the necessity for reconsidering some of the territorial arrangements. These maps are intended to exhibit the condition of each of the present dioceses, with reference to territorial contents and boundaries; and its future condition, as to its main outlines, in the event of our propositions being carried into effect.

In that part of our last report which refers to the contributions, to be hereafter furnished by the richer sees, towards the augmentation of the poorer, we did not point out the particular mode in which such contribution might be most

conveniently made. In some cases a transfer of estates may, probably, be expedient; but in general, we think, that the most advisable arrangement will be, that each of the bishops of the richer sees should pay to the commissioners the sum which shall be fixed upon, as his quota of contribution to the fund, out of which the yearly payments are to be made in augmentation of the poorer bishoprics. Objections may, no doubt, be urged against this plan, on the ground that the fluctuating amount of the episcopal incomes may sometimes make it inconvenient to the holders of the larger sees to pay a certain fixed sum; but upon the whole, we think, that this mode is less open to objection than any other which has presented itself to us; and it possesses the important advantage of ensuring a sufficient fund for the improvement of the smaller sees.

We recommend, however, that at the expiration of every seven years a new return of each see should be made to the commissioners, with a view to their revising the scale of episcopal payments and receipts, in order to preserve, as nearly as may be to each bishop, an income equivalent to that which shall have been considered, in the first instance, to be suitable to the circumstances of his bishopric; and that such revised scale should take effect upon the then next avoidance of the respective sees.

The proposed changes in the revenues of the several sees, will render the payments with which they are charged for first-fruits and tenths very disproportionate; and the two new sees will be free from this charge. We, therefore, recommend that the aggregate sum, to be paid from this source to Queen Anne's Bounty, should remain the same as at present, but that the commissioners should be empowered as speedily as may be, after the relative values of the several sees under the new arrangement shall be ascertained, to make a new division of that aggregate sum, in proportion to the respective values of the sees, and that such appointment, being ratified by your majesty in council, should be binding on all bishops to be hereafter appointed.

The reduction to be made in the incomes of the sees of Durham and Ely, which are now vacant, requires a corresponding reduction in the sums which the bishops whom your majesty may be pleased to prefer to these sees, on the present occasion will, immediately on taking possession of their temporalities, become liable to pay for first-fruits. For this purpose, we submit, that, as soon as the incomes of those sees are fixed, the commissioners should be empowered to relieve the bishops from the excess beyond their due proportion of payment, and to order that the residue of the sums due be paid out of the surplus funds arising from the respective sees.

The vacancies to which we have adverted, in the sees of Durham and Ely, afford an opportunity of carrying into effect many of the changes which we recommended in our former reports. From information received since the date of our last report, as to the probable future proceeds of the property belonging to the sees of Durham and Ely, we are led to believe, that if the future income of those sees be reckoned at 8,000*l.* and 5,500*l.* respectively, the fund intended to provide, either wholly or in part, for the smaller bishoprics, will receive, annually, from Durham about 12,000*l.*, and from Ely about 5,000*l.* Understanding that the see of Bristol will become vacant, we recommend that the bishopric of Ripon be created without delay, and that an income of 4,500*l.* per annum be assigned to the bishop of that see. The archbishop of York, whose consent to this arrangement has been signified to us, would thus be relieved of a considerable part of his too extensive and laborious diocese; and portions also of the diocese of Chester, which are most inconveniently situated with respect to the episcopal residence, would, with the consent of the Bishops of Carlisle and Chester, be detached from that diocese, and placed under the superintendence of the Bishops of Carlisle and Ripon respectively.

We further recommend that, with the consents of the Archbishop of York, and of the Bishops of Lincoln and Norwich, which have been signified to us, the counties of Huntingdon and Bedford, with those parts of Norfolk and Suffolk which were specified in our first report, and the small portion of the county of Cambridge, which is now in the diocese of Norwich, should be forthwith annexed to the diocese of Ely; and the county of Nottingham to the diocese of Lincoln.

The vacancy of the see of Bristol will render it necessary to provide for the administration of that diocese. With the consents of the Bishops of Salisbury, Oxford, and Gloucester, we recommend that the proposed union of the city and



deanery of Bristol, with the diocese of Gloucester, and the transfer of Dorsetshire to the diocese of Salisbury, and of Berkshire and Buckinghamshire to that of Oxford, be carried into effect as soon as possible.

The recommendations, which we have already offered for the creation of new archdeacons, and for confining the jurisdiction of the several archdeacons in England and Wales within the limits of their respective dioceses, will make it necessary to alter the extent of the existing archdeacons. The present archdeacons will not be effected by these changes, except in the surrender of procurations, received upon visiting some parishes, which will then no longer be within their jurisdiction; and as the expense, from which they will thus be liberated, is not now met by the amount of these procurations, we have no hesitation in recommending that a power be granted to your majesty in council, upon the recommendation of the commissioners, forthwith to make the proposed alterations.

Adverting, however, to the small portion of territory which will remain within the jurisdiction of the Archdeacon of Rochester, when the proposed alteration of that diocese shall take effect we think than an exception may, in that instance, be made from the general arrangement contemplated with respect to archdeacons; and that archdeaconal power may, with advantage, be given to the Dean of Rochester within that part of Kent which will remain in the diocese of Rochester. Should this suggestion be adopted, we recommend that a new archdeaconry should be erected at Maidstone, in the diocese of Canterbury, which will, under the new arrangement, be too extensive for the efficient superintendence of one archdeacon; and that the stall in the Cathedral of Rochester which is now annexed to the archdeaconry of Rochester, should be annexed to that of Maidstone.

We also recommend that all the archdeacons of England and Wales should be in the gift of the bishops of the respective dioceses in which they will be situate. With respect to the competent endowment of these important offices, to which we have already adverted, we reserve for a further report our distinct recommendations.

With regard to episcopal patronage; since any changes, which may be made under this head, will only come into operation as the proposed arrangement of the dioceses shall be carried into effect, and will be in some measure dependent upon the details of that arrangement, we recommend that power should be given to your majesty in council to sanction such alterations as may be recommended in each case, by the commissioners; upon the principle of providing for the relative magnitude and importance of the several sees, and affording an adequate portion of patronage to the Bishops of the new sees.

The various recommendations and suggestions which we have humbly offered to your majesty's consideration being diffused over our several reports—in many cases interwoven with explanatory statements and remarks—and in some instances not expressed with sufficient precision—we deem it expedient to separate from the text such of them as come within the scope of this report, and to present them again to your majesty, in the more convenient form of distinct propositions; accompanied by such other suggestions as appear to us necessary to their being carried fully into execution.

#### PROPOSITIONS.

1. That commissioners be appointed by Parliament, for the purpose of preparing and laying before your majesty in council, such schemes as shall appear to them to be best adapted for carrying into effect the following recommendations; and that your majesty in council be empowered to make orders, ratifying such schemes, and having the full force of law:—

2. That the diocese of Canterbury consist of the county of Kent (except the city and deanery of Rochester, and those parishes which it is proposed to include in the diocese of London), and of the parishes of Croydon and Addington, and the district of Lambeth Palace, in the county of Surrey.

3. That the diocese of London consist of the City of London, and the county of Middlesex, of the parishes of Barking, East Ham, West Ham, Little Ilford, Low Layton, Walthamstow, Wanstead, St. Mary Woodford, and Chingford, in the county of Essex, all in the present diocese of London; of the parishes of Charlton, Lee, Lewisham, Greenwich, Woolwich, Eltham, Plumstead, and St. Nicholas Deptford, in the county of Kent, and St. Paul Deptford, in the

counties of Kent and Surrey, all now in the diocese of Rochester; of the borough of Southwark, and the parishes of Battersea, Bermondsey, Camberwell, Christchurch, Clapham, Lambeth, Rotherhithe, Streatham, Tooting, Graveney, Wandsworth, Merton, Kew, and Richmond, in the county of Surrey, and present diocese of Winchester; and of the parishes of St. Mary Newington, Barnes, Putney, Mortlake, and Wimbledon, in the county of Surrey, and in the peculiar jurisdiction of the Archbishop of Canterbury: together with all the extra-parochial places locally within the limits of the parishes above enumerated, except the district of Lambeth Palace.

4. That the diocese of Winchester be diminished, by the transfer of the parish of Addington to the diocese of Canterbury, and of the before-mentioned parishes to the diocese of London.

5. That the whole of the parish of Bedminster be transferred from the diocese of Bath and Wells to the diocese of Gloucester and Bristol.

6. That the city and deanery of Bristol be united to the diocese of Gloucester; and that the southern part of the diocese of Bristol, consisting of the county of Dorset, be transferred to the diocese of Salisbury.

7. That the diocese of Ely be increased by the counties of Huntingdon and Bedford, now in the diocese of Lincoln, by the deaneries of Lynn and Fincham, in the county of Norfolk and diocese of Norwich, and by the archdeaconry of Sudbury, in the county of Suffolk and diocese of Norwich, with the exception of the deaneries of Sudbury, Stow, and Hartismere, and by that part of the county of Cambridge which is now in the diocese of Norwich.

8. That it be declared that the Scilly Islands are within the jurisdiction of the Bishop of Exeter, and of the Archdeacon of Cornwall.

9. That the sees of Gloucester and Bristol be united; and that the diocese consist of the present diocese of Gloucester, of the city and deanery of Bristol, of the deaneries of Cricklade and Malmesbury, in the county of Wilts, and now in the diocese of Salisbury, and of the whole of the parish of Bedminster, now in the diocese of Bath and Wells.

10. That the diocese of Hereford be added to the deanery of Bridgnorth, now locally situate between the dioceses of Hereford and Lichfield; and that those parts of the counties of Worcester and Montgomery which are now in the diocese of Hereford be transferred to the dioceses of Worcester and St. Asaph and Bangor, respectively.

11. That the diocese of Lichfield consist of the counties of Stafford and Derby.

12. That the diocese of Lincoln consist of the counties of Lincoln and Nottingham; and that the latter county, now in the diocese and province of York, be included in the province of Canterbury.

13. That the diocese of Norwich consist of the counties of Norfolk and Suffolk, except those parts which it is proposed to transfer to the diocese of Ely.

14. That the diocese of Oxford be increased by the county of Buckingham, now in the diocese of Lincoln, and by the county of Berks, now in the diocese of Salisbury.

15. That the diocese of Peterborough be increased by the county of Leicester, now in the diocese of Lincoln.

16. That the diocese of Rochester consist of the city and deanery of Rochester, in the county of Essex (excepting the parishes which it is proposed to leave in the diocese of London), and of the whole county of Hertford.

17. That to the diocese of Salisbury, reduced according to the foregoing propositions, be added the county of Dorset, now in the diocese of Bristol.

18. That the diocese of Worcester consist of the whole counties of Worcester and Warwick.

19. That the sees of St. Asaph and Bangor be united; and that the diocese consist of the whole of the two existing dioceses (except that part of the dioceses of St. Asaph which is in the county of Salop), and of those parts of the county of Montgomery which are now in the dioceses of St. David and Hereford.

20. That the diocese of Llandaff consist of the whole counties of Glamorgan and Monmouth.

21. That the diocese of St. David's be altered by the transfer of those parts of the counties of Montgomery, Glamorgan, and Monmouth, which it is proposed to include in the respective dioceses of St. Asaph and Bangor and Llandaff.

22. That the diocese of York consist of the county of York, except such parts thereof as it is proposed to include in the new diocese of Ripon.

23. That the diocese of Durham be increased by that part of the county of Northumberland called Hexamshire, which is now in the diocese of York.

24. That the sees of Carlisle and Sodor and Man be united; and that the diocese consist of the present diocese of Carlisle, of those parts of Cumberland and Westmoreland, which are now in the diocese of Chester, of the deanery of Furnes and Cartmel, in the county of Lancaster, of the parish of Aldleston, now in the diocese of Durham, and of the Isle of Man.

25. That the diocese of Chester consist of the counties of Chester and Flint, and of so much of the county of Salop as is not in the diocese of Hereford; and that the whole diocese be included in the province of York.

26. That two new sees be erected in the province of York, one at Manchester, and the other at Ripon.

27. That the diocese of Manchester consist of the whole county of Lancaster, except the deanery of Furnes and Cartmel.

28. That the diocese of Ripon consist of that part of the county of York which is now in the diocese of Chester; of the deanery of Craven, and of such parts of the deaneries of the Ainsty and Pontrefact, in the county and diocese of York, as lie to the westward of the following districts, viz.—the liberty of the Ainsty, and the wapentakes of Barkston Ash, Osgoldcross, and Staincross.

29. That all parishes which are locally situate in one diocese, but under the jurisdiction of the Bishop of another diocese, be made subject to the jurisdiction of the Bishop of the diocese within which they are locally situate.

30. That such variations be made in the proposed boundaries of the different dioceses as may appear advisable, after more precise information respecting the circumstances of particular parishes or districts.

31. That the Bishops of the two newly-erected sees be made bodies corporate, and be invested with all the same rights and privileges as are now possessed by the other Bishops of England and Wales; and that they be made subject to the metropolitan jurisdiction of the Archbishop of York.

32. That the Collegiate Churches of Manchester and Ripon be made the Cathedrals, and that the chapters thereof be the chapters of the respective sees of Manchester and Ripon, and be invested with all the rights and powers of other cathedral chapters; and that the members of these, and all other cathedral chapters in England, be styled dean and canons.

33. That the chapter of Carlisle be the chapter of the united see of Carlisle and Man.

34. That the Bishops of the see of St. Asaph and Bangor be elected, alternately, by the dean and chapter of St. Asaph, and by the dean and chapter of Bangor.

35. That the Bishops of the see of Bristol and Gloucester be elected, alternately, by the dean and chapter of Bristol, and by the dean and chapter of Gloucester.

36. That power be given to determine the future mode of confirming such acts of the Bishops, of either of the united sees, as may require confirmation by a dean and chapter.

37. That upon the first avoidance of either of the sees of St. Asaph or Bangor, and of Gloucester or Bristol, the Bishop of the other sees proposed to be united become, *ipso facto*, Bishop of the two sees, and thereupon become seised and possessed of all the property, advowsons, and patronage, belonging to the see so avoided.

38. That the jurisdiction of the Bishop's court, in each diocese, be coextensive with the limits of the diocese, as newly arranged.

39. That such arrangements be made, with regard to the apportionment of fees payable to the officers of the several diocesan courts, as may be deemed just and equitable, for the purpose of making compensation to those officers who may be prejudiced by the proposed alterations.

40. That such alterations be made in the apportionment or exchange of ecclesiastical patronage, among the several Bishops, as shall be consistent with the relative magnitude and importance of their dioceses, when newly arranged; and as shall afford an adequate quantity of patronage to the Bishops of the new sees.

41. That none of the proposed alterations, affecting the boundaries of jurisdiction of any diocese, or the patronage of benefices with cure of souls, belonging to any see, the Bishop of which was in possession on the 4th day in March, 1835,

take effect until the next avoidance of the see without the consent of such Bishop.

49. That in order to provide for the augmentation of the incomes of the smaller bishoprics, such fixed annual sums be paid to the commissioners, out of the revenues of the larger sees, respectively, as shall, upon due inquiry and consideration, be determined on; so as to leave as an average annual income, to the Archbishop of Canterbury 15,000*l.*, to the Archbishop of York 10,000*l.*, to the Bishop of London 10,000*l.*, to the Bishop of Durham 8,000*l.*, to the Bishop of Winchester 7,000*l.*, to the Bishop of Ely 5,500*l.*, to the Bishop of St. Asaph and Bangor 5,200*l.*, and to the Bishops of Worcester, and Bath and Wells, respectively, 5,000*l.*

43. That out of the fund thus accruing, fixed annual payments be made by the commissioners, in such instances and to such amount, as shall be in like manner determined on, so that the average annual incomes of the other Bishops, respectively, be not less than 4,000*l.*, nor more than 5,000*l.*

44. That at the expiration of every seven years, reckoning from Jan. 1, 1836, a new return of the revenues of all the bishoprics be made to the commissioners; and that, thereupon, the scale of episcopal payments and receipts be revised so as to preserve, as nearly as may be to each Bishop, an amount of income equivalent to that which shall have been determined, in the first instance, to be suitable to the circumstances of his bishopric, and that such revised scale take effect as to each see, respectively, upon the then next avoidance thereof.

45. That if, in determining the mode of regulating the episcopal incomes, either in the first instance, or on any future revision of them, it shall be deemed expedient to make the alteration required, in any case, by the subtraction or addition of any real estates, such real estates be transferred accordingly.

46. That out of the property of the see of Durham, provision be forthwith made for the completion of those augmentations of poor benefices, which the late Bishop had agreed to grant, but which he left uncompleted at the time of his death.

47. That the Bishop of Durham do, in future, hold the Castle at Durham in trust for the University of Durham, and that all expenses of maintaining and repairing the same be defrayed by the University of Durham.

48. That so soon as the relative values of the several sees, under the new arrangements, shall have been ascertained, apportionment be made of the sums to be thereafter paid by the respective Bishops for first-fruits, so as to leave the aggregate amount payable from all the sees to the Bounty of Queen Anne the same as at present; and that the Bishops who shall, on the present vacancies, succeed to the sees of Durham and Ely, be relieved from the excess, beyond their due proportion, payable for first-fruits; and that the residue of the sums due be paid by the commissioners out of the surplus funds arising from those sees.

49. That the tenths to be hereafter payable by the respective Bishops be regulated by the amount of the first-fruits payable under the preceding propositions.

50. That no ecclesiastical dignity, office, or benefice, be in future granted to any Bishop, to be held in *commendam*; but that such of the endowments of certain prebends in the cathedrals of Lincoln, Lichfield, Exeter, and Salisbury, as now belong to the Bishops of the respective dioceses, continue annexed to the respective sees.

51. That fit residences be provided for the Bishops of Lincoln, Llandaff, Rochester, Manchester, and Ripon; and that, for the purpose of providing the Bishop of any diocese with a more suitable and convenient residence than that which now belongs to his see, sanction be given for purchases or exchanges of house or lands, or for the sale of lands belonging to the respective sees; and also, where it may be necessary, for the borrowing, by any Bishop, of a sum not exceeding two years' income of his see, upon such terms as shall appear to be fit and proper; and that the governors of the Bounty of Queen Anne be empowered to lend money, upon mortgage, to such Bishops.

52. That so much of the sum of 6000*l.*, recovered by the late Bishop of Bristol, for damages done to the episcopal residence at Bristol, and of its accumulations, as may remain after deducting proper expenses, together with the money arising from the sale of the site of such residence, if sold, be applied to the purchase or erection of a residence for the Bishop of the see of Bristol and Gloucester.

53. That new archdeaconries of Bristol, Maidstone, Monmouth, Westmoreland, Manchester, Lancaster, and Craven, be created, and that districts be assigned to them; that archdeaconal power be given to the Dean of Rochester within that

part of Kent, which will remain in the diocese of Rochester; and that the limits of the other existing deaneries and archdeacons be newly arranged, so that every parish and extra-parochial place be within a rural deanery, and every deanery within an archdeaconry; and that no archdeaconry extend beyond the limits of one diocese.

54. That all the archdeacons of England and Wales be in the gift of the Bishop of the respective dioceses in which they are situate; and that all archdeacons have and exercise full and equal jurisdiction within their respective archdeacons.

All which we humbly submit to your Majesty's consideration.

(Signed)

W. CANTAU, J. RUSSELL,  
COTTENHAM, (C.) C. J. LONDON,  
E. EBOR, J. LINCOLN,  
LANDSOWNE, J. H. GLOUCESTER,  
HARROWBY, T. SPRING RICH,  
MELBOURNE, H. HOBHOUSE,  
HERBERT JENNER.

May 20, 1836.

# PREFERMENTS.

| Name.                | Preferment.                                    | Net Value.<br>£ | County.  | Diocese.   | Patron.                                    |
|----------------------|--|-----------------|----------|------------|--|
| Alcock, C.           | Adderbury                                      | 818             | Oxford   | Oxford     | New College                                |
| Barnes, J. A.        | Gilling  | 632             | York     | York       | Trinity Coll. Camb.                        |
| Booth, J.            | { Wacton<br>Grendon Bishop                     | 61              | Hereford | Hereford   | Vicar of Bromyard                          |
| Boyle, R. C. T.      | Marston Bigott                                 | 280             | Somerset | B. & W.    | Earl of Cork & Orrery                      |
| Brown, J. R.         | Knighton                                       | 155             | Radnor   | Hereford   | Ward. of Clunn Hosp.                       |
| Carter, W.           | Barnsley                                       | 123             | York     | York       | Abp. of York                               |
| Chanter, J. M.       | Ilfracombe                                     | 150             | Devon    | Exeter     | Preb. in Salisb. Cath.                     |
| Clarke, J. W.        | Studley  | 103             | Warwick  | Worcest.   | R. Knight, Esq.                            |
| Conybeare, W. D.     | { Arminster,<br>with Ch. of Kil-<br>mington    | 975             | Devon    | Exeter     | { C. Ranken, Esq.<br>and Rev. Dr. Buckland |
| Curry, —             | { Heath<br>Ault Hueknall                       | 174<br>113      | Derby    | Lichfield  | Duke of Devonshire                         |
| Dewe, —              | Kingsdown                                      | 382             | Kent     | Rochester  | D. & C. of Rochester                       |
| Drake, Z. H.         | Clovelly                                       | 244             | Devon    | Exeter     | Sir J. Williams                            |
| Edwards, R.          | Llanfecheff                                    | 300             | Anglesey | Bangor     | Bishop of Bangor                           |
| Farish, W.           | Stonham  | 360             | Suffolk  | Norwich    | Mrs. C. Bevan                              |
| Garnett, —           | Dilthorne                                      | 198             | Stafford | Lichfield  | D. & C. of Lichfield                       |
| Glubb, —             | Shermanbury                                    | 299             | Sussex   | Chichester | H. Challen, Esq.                           |
| Grey, Hon. & Rev. J. | Wooler   | 478             | Northum. | Durham     | The King                                   |
| Hall, P.             | Tavistock Ch.                                  |                 | Middles. | London     |  |
| Hannam, E. P.        | { Parochial Chap.,<br>Camden Town              | 200             | Middles. | London     | Dr. Moore                                  |
| Hooper, F. B.        | Upton Warren                                   | 749             | Worcest. | Worcest.   | Earl of Shrewsbury                         |
| Hughes, E.           | { Llanvihangely<br>Pennant                     | 127<br>158      | Carnarv. | Bangor     | Bp. of Bangor                              |
| Jenkin, Dr. C.       | Taly Llyn                                      | 62              | Anglesey | Bangor     | Bp. of Lich. & Cov.                        |
| Jenour, A.           | Stradishall                                    | 325             | Suffolk  | Norwich    | Sir R. Harland                             |
| Morrison, —          | Pilton   | 130             | Northam. | Peterbro'  | Lord Lilford                               |
| Morton, J.           | Rimpton  | 272             | Somerset | B. & W.    | Bp. of Winchester                          |
| Nash, —              | { Charlton,<br>cum Hardy                       | 103             | Stafford | Lichfield  | Christ Coll. Manch.                        |
| Ould, F.             | Allhallows                                     |                 |          |            | D. & C. of Rochester                       |
| Richards, H.         | { Christ Ch. Liverpool<br>Ceidio               | 105<br>85       | Lancash. | Chester    | J. Houghton, Esq.                          |
| Scott, J.            | { Surlingham,<br>St. Mary,<br>with St. Saviour | 40              | Norfolk  | Norwich    | Rev. W. Collett                            |
| Williams, R. H.      | Stanford Bishop                                | 58              | Hereford | Hereford   | Vicar of Bromyard                          |
| Winthrop, —          | Wolverdington                                  | 300             | Warwick  | Worcest.   | Rev. J. Roberts                            |

## CLERGYMEN DECEASED.

| <i>Name.</i>       | <i>Preferment.</i>  | <i>Net Value.<br/>£</i> | <i>County.</i> | <i>Diocese.</i>              | <i>Patron.</i>                            |
|--------------------|---|-------------------------|----------------|------------------------------|---|
| Barrow, Dr. W. . . | Beelsby   | 450                     | Lincoln        | Lincoln                      | Southwell C. Ch.                          |
| Becker, J. . . .   | Wingfield   | 100                     | Suffolk        | Norwich                      | Bp. of Norwich                            |
| Challen, Dr. G. .  | Shermanbury   | 299                     | Sussex         | Chichester                   | S. H. Challen, Esq.                       |
| Cobley, J. . . .   | Cheddar   | 203                     | Somer.         | { P. of D &<br>C. of Wells } | { D. & C. of Wells }                      |
| Davy, C. . . .     | Inglesham   | 205                     | Wilts          | Salisb.                      | Bp. of Salisbury                          |
| Ellerton, J. . .   | { Baswick<br>Marston }  | { 238<br>41 }           | Stafford       | P. of Preb.                  | { Rev. W. Hinge and<br>— Lane, Esq. }     |
| Ellis, J. . . .    | Ashurst   | 268                     | Sussex         | Chichester                   | Magdalen College                          |
| Foster, T. . . .   | Fetcham   | 263                     | Surrey         | Winchest.                    | Rev. J. G. Bolland                        |
| Mister, S. W. .    | Little Rollright  | 130                     | Oxford         | Oxford                       | Sir J. Reade                              |
| Newman, E. S. .    | Sparkford   | 260                     | Somerset       | B. & W. H. Bennett, Esq.     |   |
| Powell, J. . . .   | Llansay   | 170                     | Monm.          | Llandaff                     | Duke of Beaufort                          |
| Robertson, J. .    | { Great Bentley<br>and Brightlingsea }                          | { 236<br>213 }          | Essex          | London                       | Bp. of London                             |
| Rufford, W. S. .   | { Binton<br>Lower Sapey }                                       | { 140<br>220 }          | Warwick        | Worcester                    | Marquis of Hertford                       |
| Skrimshire, T. .   | Hockham   | 220                     | Norfolk        | Norwich                      | Rev. J. Spurgin                           |
| Steer, C. . . .    | { Axminster,<br>with Chap. of Kil-<br>mington,<br>and Membury } | { 975 }                 | Devon          | Exeter                       | { C. Ranken, Esq.<br>Rev. Dr. Buckland. } |
| Thorold, E. . .    | { Hougham,<br>with Marston }                                    | { 559 }                 | Lincoln        | Lincoln                      | Sir J. C. Thorold                         |
| Wilcox, — . . .    | Stonham   | 360                     | Suffolk        | Norwich                      | Mrs. C. Bevan                             |
| Wilcox, J. . . .   | Tavistock Chap.   |                         | Middles.       | London                       |   |
| Williamson, W. L.  | Guisborough   | 72                      | York           | York                         | Abp. of York                              |
| Young, T. . . .    | Gilling   | 632                     | York           | York                         | Trin. Coll. Camb.                         |

## APPOINTMENTS.

| <i>Name.</i>         | <i>Appointment.</i>  |
|----------------------|--|
| Corfe, J. . . . .    | Priest Vicar of Exeter Cathedral.                            |
| Daniel, J. E. . . .  | Chaplaincy of the Hoxney Union Workhouse, Laxfield, Suffolk. |
| Downall, J. . . .    | Chaplain to the Earl of Burlington.                          |
| Haigh, D. . . . .    | Curacy of Bracewell, near Skipton, Yorkshire.                |
| Harris, J. . . . .   | Episcopal Chapel of St. Paul's, Aberdeen.                    |
| Hildebrand, J. B. .  | Head Mastership of Hebworth Gram. School, Leicestershire.    |
| Milne, N. . . . .    | Domestic Chaplain to Lord Abinger.                           |
| Muckleston, J. . .   | Sacrist of Lincoln Cathedral.                                |
| Oldershaw, H. . . .  | Priest Vicar of Lichfield Cathedral.                         |
| Pendrill, J. . . . . | Assistant Curate of St. Mark's, Woodhouse, near Leeds.       |
| Prickett, M. . . . . | Chaplain of Trinity College, Cambridge.                      |
| Somerville, P. . . . | Chaplain of His Majesty's Ship Cornwallis.                   |
| Steel, T. H. . . . . | Assistant Master of Harrow School.                           |
| Talman, F. H. . . .  | One of His Majesty's Honourable Corps at Arms.               |
| Trevor, G. . . . .   | Chaplain to the Forces on the Madras Establishment.          |

## OBITUARY.

On Wednesday last, May 25, at Downing College, Cambridge, aged sixty, William Frere, Esq. D.C.L., Master of that College. Dr. Frere was admitted to the degree of D.C.L. *ad eundem* in this University, June 7, 1834.

| <i>Name.</i>        | <i>Appointment or Residence.</i> |
|---------------------|----------------------------------|
| Bowle, J. . . . .   | Exeter College.                  |
| Bree, H. S. . . . . | Trinity College, Cambridge.      |
| De Grey, F. . . . . | Worcester College.               |
| Dulben, T. D. . . . | Worcester College.               |



| <i>Name.</i>               | <i>Appointment or Residence.</i>   |
|----------------------------|------------------------------------|
| Knapp, J. W. . . . .       | St. John's College, Oxford.        |
| Leir, T. . . . .           | Queen's College, Oxford.           |
| Maydwell, W. L. . . . .    | Oriel College.                     |
| Milner, W. . . . .         | At Liverpool.                      |
| Pain, R. . . . .           | Queen's College.                   |
| Shutt, J. . . . .          | Curate of Aldridge, Staffordshire. |
| Smyth, W. N. . . . .       | Brasenose College.                 |
| Thistlethwaite, W. . . . . | Trinity College, Cambridge.        |

OXFORD.

The great meeting of the University on the subject of a proposed statute, limiting the powers to be exercised by the present Regius Professor of Divinity, took place on Thursday May 5, at two o'clock; and long before that hour Oxford was crowded with members of convocation, anxious to record their sentiments upon this important question. It had been previously arranged that the Convocation should be holden in the Theatre, as well as that admission to that building should be strictly limited to those who had a right of suffrage. By this arrangement strangers, as well as the undergraduates members of the University, were excluded, and some feelings of disappointment, together with certain signs of impatience, were manifested, which at one time, it was feared, might lead to a breach of academic discipline; for a few windows were broken, and about a dozen of the younger members forced their way into one of the staircases of the Theatre. The quick appearance of the Procuratorial officers, and the remonstrances of the masters, had, however, an immediate effect, and the business of convocation experienced only a momentary interruption. Every thing else was conducted with a decorum, we may almost say with a solemnity, that was peculiarly striking; and the impression made upon ourselves was, that the great majority of voters were performing, what to them appeared an imperative, although a most unwelcome, public duty, whilst the minority were intent upon bearing testimony to the Professor's acknowledged talents, and most amiable private character. It has been said, by a portion of the London Press, that the whole affair has been regarded, both by the proposers and the opponents of the statute, as political. This, however, is a decided mistake on the part of our contemporaries; and only proves that they are altogether ignorant of the tone of feeling, and high sense of academic honour, that characterise this University. The great body of the members of convocation have not suffered either party or politics to sway their opinions on

this all-absorbing question; and it is of importance to keep this fact in view for the credit of either side, and for the character of the University at large.

The form of statute read by the Registrar, was as follows:—

"Quum ab Universitate commissum fuerit S. Theologiæ Professori Regio, ut unus sit ex eorum numero, a quibus designantur selecti Concionatores, secundum Tit. XVI. § 8, necnon ut ejus consilium adhibeatur, si quis Concionator coram Vice-Cancellario in questionem vocetur, secundum Tit. XVI. § 11, quum vero qui nunc Professor est, scriptis quibusdam suis publici juris factis ita res theologicas tractaverit, ut in hac parte nullam ejus fiduciam habeat Universitas;

"Statutum est, quod munus prædictorum expers sit S. Theologiæ Professor Regius, donec aliter Universitati placuerit. Ne vero quid detrimenti capiat interea Universitas, Professoris ejusdem vicibus fungantur alii; scilicet, in Concionatoribus selectis designandis Senior inter Vice-Cancellarii Deputatos, vel eo absente, aut ipsius Vice-Cancellarii locum tenente, proximus ex ordine Deputatus (provisio semper, quod sacros ordines susceperit,) et in consilio de Concionibus habendo Prælector Domine Margarete Comitissæ Richmondie."

After the promulgation of the Statute, several Members of the University addressed the Vice-Chancellor: of these the opponents of the Statute were Dr. Twiston of New College, the Warden of Merton (Dr. Marsham), Mr. Way, of Glympton (of Christ Church), Mr. Philip Duncan, of New College, and Mr. Rowlandson, lately a Michel Fellow of Queen's. The supporters of the Statute were Mr. Miller, of Worcester (the Bampton Lecturer of 1817), and Mr. Keble, of Oriel, the present Professor of Poetry. At the conclusion of these speeches, the votes were taken, and by a new arrangement, which was on Thursday tried for the first time, and with complete success. The Masters of Arts ascended the steps of the great circle, and passing the Proctors'

chairs, gave their votes to one or the other of those officers, and instead of returning, and by so doing causing much impediment and confusion, proceeded onwards to a door immediately behind the Vice-Chancellor's chair, and thus were let out into the lobbies, and so returned into the body of the Theatre, or went away, at pleasure.

At about half-past four o'clock the scrutiny terminated, and the Senior Proctor made the usual announcement "*majori Parti placet.*" The numbers, which were not publicly declared, being—

|                      |     |
|----------------------|-----|
| Placet . . . . .     | 474 |
| Non Placet . . . . . | 94  |

Majority for the Statute 380

We should be pleased to congratulate the University, now that this unhappy question is set at rest, upon a prospect of returning to its peaceful and more congenial studies, but we are told that an attempt is to be made to set aside the new statute, and the following Case and Replies are said to form the main groundwork of an appeal. We copy the Paper, which was very extensively distributed to the Members of Convocation in the Theatre:—

"The University of Oxford is bringing an accusation against the Regius Professor of Divinity, and upon the face of that accusation there is not any statement of the alleged offence such as to put it in issue. He could not therefore defend himself: for there is not any thing for him to prove or disprove; and when the Statute is recorded there will not be upon the Record any statement which can warrant the University in supporting its own act. An appeal therefore must undoubtedly succeed.

"Again, the University is attempting what our Statutes forbid.

"The following opinions have been formally given by the Attorney-General and Dr. Lushington, and a copy of them sent to the Vice-Chancellor.

"1. Do the King's Letters Patent, authorizing the adoption of the Caroline Code of Statutes, amount in Law to a Charter, and is the acceptance by the University of such a nature as to bind them to the strict observance of the whole Code?"

"We are of opinion that the King's Letters Patent, authorizing the adoption of the Caroline Code of Statutes, are, in legal contemplation, a Charter, and that the University of Oxford accepted the same. There being nothing in those Statutes to show that the University should have an option to accept in part, and reject in part,

we think the whole body of Statutes was accepted, and consequently that they are binding on the University."

"2. Can any usage subsequent to 1759 (the date of Mr. Morton's and Mr. Wilbraham's opinion,) if such usage exist, control the effect of the Statutes?"

"We are of opinion that no usage subsequent to 1759, can control the effect of the Statutes."

"3. What power, if any, does the University possess of abrogating or altering the Caroline Statutes, or any other existing Statutes which may have passed prior thereto?"

"We think that the University possesses such power of abrogating and altering the Statutes as is conferred by the Statutes themselves, and further, such power of making or altering Statutes as existed by usage prior to 1636, and is not inconsistent with or contrary to the Caroline Statutes."

"4. Are you of opinion that the proposed Statute hereto annexed can be lawfully passed by the Convocation?"

"As a material part of the proposed Statute appears to us to be inconsistent with the Caroline Statutes, we are of opinion that it cannot legally be passed by the Convocation, without the consent of the Crown."

"The whole body of Statutes, to which the Royal Seal is affixed, are here comprised in the term of Caroline, as applied to the Code.

"To such an Assembly it cannot be necessary to dwell upon the Penalties that will attach upon the breach of our Statutes.—Oxford has hitherto held obedience due to laws for conscience' sake.

"It is hoped that they who feel and see the un-English character of the Accusation, and the illegal nature of the Statute, will further consider the danger of the precedent. Convocation should not pass a Decree which, if appealed against, must be quashed for want of common justice, and common regard to the King's prerogative."

Upon the above document we would briefly remark, that neither the Attorney-General, nor Dr. Lushington, nor the drawer up of the case, nor the anonymous annotator upon it, appear to know which are, and which are not, the CAROLINE STATUTES. They are, then, certain Statutes ordained by his Majesty King Charles the First many years before the great body of Statutes, in which they were afterwards included, was compiled, and they are accordingly recognised in the Corpus statu-

torum as the *Statuta regia auctoritate sancita vel confirmata*. The first is Tit. vi. sect. 2, § 4, on the appointment of the collectors, the original date of which is Aug. 26, 1631. The second is Tit. xlii. and relates to the Hebdomadal Meeting, which passed Dec. 15 in the same year, and the third (Corp. Stat. App. p. 56,) is the Procuratorial Cycle and form of Election, which was confirmed in 1628.

The annotator before alluded to supposes that the whole body of Statutes is comprised in the term *Caroline*, and therefore unalterable. If so, what becomes of the Tit. x. sect. 2, § 1, which expressly gives the power to Convocation to enact and to abrogate, to interpret and to regulate, the academical Laws and Statutes?

That the University has such power there can be no doubt, for she has exercised it for two centuries. In 1640 the Statutes of the Arabic Lecture, founded by Laud himself, were altered, and no license from the Crown sought for, or obtained. In 1662 a Statute which altered the conditions upon which a Master's Degree was then attainable, was remodelled, without leave or license from the Crown, and, which is worthy of observation, this was done during the second Vice-Chancellorship of Dr. Baylie, who had been President of St. John's some years before the Statutes were compiled, and was made Vice-Chancellor within a month after the King's Confirmation, in 1636, and who surely would have duly estimated the value of the Royal permission, had such permission been then deemed necessary.

The opinions of Mr. Morton and Mr. Wilbraham on the power of Convocation to alter or enact Statutes, are already before the public, and are clearly in the affirmative. We will now, for the present, conclude with an extract from a document in the hand writing of Judge Blackstone, and it will be the more interesting at this moment as we do not remember ever to have seen it in print.

"If it be contended that the Royal Confirmation, 3d of June, 1636, made the whole body of Statutes from that time unalterable, let it be considered, that this Confirmation was superadded at the request of the Chancellor only (see the letters patent) two years after the publication of the Statute, of which the prohibitory clause is part; and therefore could never be referred to by the makers of that clause. And if successors cannot be precluded from their right of legislation, by any act or consent of their predecessors, nor by any other means, unless by the authority of Parliament (which every

lawyer will allow,) much less can they be precluded by the mere voluntary supervenient Act of the Crown, without the concurrence of the body.

"Again; if the whole body of Statutes became unalterable by such Confirmation of the Crown, the provisions for making new Statutes and explaining old ones (Tit. x. Sect. 2, § 2 and 3,) are totally nugatory and useless: they are made void at the same time, and by the same Charter, which professes to confirm them: and that Charter must be construed (contrary to all rules of interpretation) at once to establish the exception and to destroy the general rule. A pregnant argument that only those Statutes were intended to be sacred, which had then (in 1634) been *regia auctoritate sancita vel confirmata*; not those to which a future sanction might afterwards be given.

"That the University at that time considered the Statutes in this light, as revocable by future successions, will appear from the following extract of the letters of Convocation when they presented their Statutes to the King, 27 Sept. 1634; wherein they express a hope, that in consequence of his royal patronage, their successors would be cautious in altering; but by no means suggest that they would not be empowered to alter. '*Hujus operæ, non huic tantum sed et futuris sæculis impensæ, non aliud apud posteros expectandum est præmium, quam ut ipsi vicem nobis rependant, et Corpus hoc Statutorum assidue interpolando tandem in novum plane Corpus transformet. Has siquidem leges haud aliud manet fatum, quam quo olim usas novimus Lycurgi Rhætras Axonæque Solonis; quas, nisi nomina ipsarum superessent, fuisse aliquando hodie quis sciret? Ergo ut major hisce legibus apud posteros constet reverentia, utque clementius seu scalpro seu spongia deletelli in posterum petantur, in sinum sacratissime Majestatis tuæ confugiunt, atque intra Augustale tuum recipi, id est sacrari, gestiunt. Pudebit scilicet posteros ab Archetypo morum et disciplinæ suæ penes te deposito longe recedere seu desiccare.*'"

#### DEGREES CONFERRED.

BACHELOR AND DOCTOR IN DIVINITY,  
BY ACCUMULATION.

The Venerable Edw. Pope, Queen's Coll.  
Archdeacon of Jamaica, Grand Comp.

#### DOCTORS IN CIVIL LAW.

Hon. J. D. Bleigh, Fell. of All Souls' Coll.  
Grand Comp.

Rev. Walter Posthumus Powell.

DOCTORS IN MEDICINE.

R. Bentley Todd, Pembroke Coll.  
William Duke, Magdalen Hall.

MASTERS OF ARTS.

Rev. T. G. Simcox, Wadham Coll. Gr. Comp.  
Rev. H. D. Phelps, Wadham Coll.  
Rev. Bryan Faussett, Corpus Christi Coll.  
Rev. J. Richard Coope, Christ Church.  
John Burdon, Mich. Fell. of Queen's Coll.  
Rev. Charles Walters, Merton Coll.  
Rev. S. W. Yates, Balliol Coll. Gr. Comp.  
William Jones, Balliol Coll.  
Rev. J. Allan Smith, Queen's Coll.  
Rev. Henry Carey, Worcester Coll.  
Rev. C. Leslie, Christ Church, Gr. Comp.  
Rev. Robert Williams, Christ Church.  
Rev. Thomas Child, Queen's Coll.  
Rev. H. Octavius Coxe, Worcester Coll.

BACHELORS OF ARTS.

Edward Harrison Woodall, Exeter Coll. Grand Comp.  
C. Ranken Hall, Christ Church, Gr. Com.  
Hon. Charles Henry Cust, Christ Church.  
W. Frederick Wingfield, Christ Church.  
T. Warburton Dunston, Exeter Coll.  
George Hawkins Clarke, Exeter Coll.  
George Gipps, St. Mary Hall.  
W. Whitehead, Scholar of Worcester Coll.  
C. Bradley, Scholar of Worcester Coll.  
Hon. Aug. Duncombe, Worcester Coll.  
Kingsman Baskett Foster, Lincoln Coll.  
E. H. Vaughan Colt, Queen's Coll.  
John Sansom, Queen's Coll.  
Joseph Wood, Queen's Coll.  
Abiathar Hawkes, Wadham Coll.  
Nathaniel Stainton, Wadham Coll.  
William Holloway Webb, Magd. Hall.  
William Meyler, Pembroke Coll.  
John Darcey, Scholar of Brasenose Coll.  
J. R. George Manby, Brasenose Coll.  
T. H. Allen Poynder, Brasenose Coll.  
Richard Downes, Trinity Coll.  
T. Kearsey Thomas, St. John's Coll.  
George Carter, St. John's Coll.  
Edmund Wright, Oriel Coll.  
John Andrew, St. John's Coll. Gr. Comp.  
T. C. H. Leaver, Fell. of St. John's Coll.  
John Brenchley, University Coll.  
James Butler, All Souls' Coll.  
J. Boucher, Exhibitioner of Lincoln Coll.  
Herbert G. Adams, Christ Church.  
Markham Mills, Christ Church.  
Henry Middleton, Wadham Coll.  
Robert Blakiston, Queen's Coll.  
Edward Barnett, Worcester Coll.  
William Newton, Balliol Coll.  
Henry Crawley, Balliol Coll.

Edward Wells, Fellow of New Coll.  
Andrew Nugee, Brasenose Coll.  
William Thos. Preston, Brasenose Coll.  
John Allen, Brasenose Coll.  
Joseph James Maberly, Brasenose Coll.  
Aaron Arrowsmith, Magdalen Hall.  
James Browell, Exeter Coll.  
Geo. E. Bruxner, Christ Church, Grand Comp.  
Richard H. Howard, Christ Church.  
Newton F. B. Dickinson, Christ Church.  
W. C. Beasley, Scholar of Lincoln Coll.  
Joseph Arnould, Scholar of Wadham Coll.  
E. Whitehead, Scholar of Wadham Coll.  
Henry J. C. Smith, Wadham Coll.  
Francis H. Deane, Wadham Coll.  
Joseph Bowles, Magdalen Hall.  
E. W. L. Davies, Scholar of Jesus Coll.  
Henry H. Brown, Corpus Christi Coll.  
J. Henry Butterworth, Exeter Coll.  
John Tunnard, Exeter Coll.  
E. J. Chaplin, Demy of Magdalen Coll.  
Matthew Jefferys, Brasenose Coll.  
S. H. Russell, Fellow of St. John's Coll.

At a meeting of the Electors to the Professorship of Moral Philosophy, founded by Dr. White, the Rev. William Sewell, M.A., Fellow and Sub-Rector of Exeter College, was unanimously chosen Professor on that Foundation, in the room of the Rev. Dr. Hampden, now Regius Professor of Divinity, resigned.

The Regius Professor of Divinity has given notice of a Course of Lectures to commence on Monday, the 6th of June. Students in Divinity, who have passed their examination for the Degree of B.A. are to call in person on the Professor, on the first day of Act Term. Students in Divinity, who have passed their examinations, are to call on the Professor on the 24th or 25th instant, with the certificate of examination, and with a written recommendation from the head of their College or their Tutor.

The Margaret Professor of Divinity has announced his intention of reading the Epistles with a private class during the present and Act Term.

The Exercises sent in for the Prizes given by the Chancellor of the University, and under the will of Sir Roger Newdigate, are—For the Latin Essay, 2; English Essay, 18; Latin Verse, 24; English Verse, 39.

The Rev. Cooke Otway, M.A. of Trinity College, Dublin, has been admitted *ad eundem* of this University.

The following gentlemen of this University were admitted to their Degrees as Barristers-at-Law, by the Hon. Society of the Inner Temple:—St. George Gore, Oriel College; Edward Kensington, M.A. Balliol College; Matthew Henry Marsh, M.A. Student of Christ Church; and Charles Henry Ansley Martelli, B.A. Trinity College.

The following gentlemen were called to the Degree of Barristers-at-Law by the Hon. Society of Lincoln's Inn:—John Henry Barker, M.A. Christ Church; William Robert Ward, B.A. Balliol College; and Charles Greville Prideaux, M.A. Balliol College.

ASHMOLEAN SOCIETY, MAY 6.—The President in the chair. The Rev. W. Lee, of New College, and J. Peter, Esq. of Merton College, were elected members. The Secretary announced, that a limited number of copies of the Memoirs printed by the Society were on sale at Mr. Parker's. Mr. Philip Duncan read a Paper on the Remains of Roman Art found in Britain, as illustrated by specimens in the Museum; and Dr. Daubeny made some comments on a passage in Dr. John Davy's recently published Life of his Brother, Sir Humphrey Davy; and replied to some objections brought against the chemical theory of volcanoes in the last number of the Quarterly Review.

#### BRASENNOSE COLLEGE.

A Fellowship is vacant, founded in 1522, for persons born in the City or County Palatine of Chester, of the cousinage or lineage of John Williamson, sometime Rector of St. George's, in Canterbury; or of the name, cousinage, or of the lineage of Sir John Port, Sergeant-at-Law, or of his heirs, born within the said City or County of Chester; who are, however, required to be Graduates of this University, not exceeding eight years from the day of their matriculation.

Candidates are required to announce themselves to the Principal, on or before Thursday, June 2, and to deliver, at the same time, in support of their claim of consanguinity, pedigrees authenticated by the seal of the Herald's College, together with certificates of baptism, and testimonials from their respective Colleges or Halls.

Thomas Chaffers, B.A. and Hulme's Exhibitioner of Brasennose College, has been elected a Fellow of that Society.

#### EXETER COLLEGE.

An Examination will take place on Thursday, the 2d day of June, in order to Election to Three Scholarships in this College. One, open to all, Undergraduates or others about to enter at the University, above the age of 16; the second, limited to sons of clergymen of the county of Devon, under the age of 19, with preference to the kindred of the Rev. Thomas How, late Rector of Huntspill, Somerset; and the third, limited to persons educated in the county of Devon, with preference to Ashburton School.

Candidates are required to call on the Rector, with the necessary certificates, on or before Wednesday, the 1st of June.

#### LINCOLN COLLEGE.

Two of Lord Crewe's Exhibitions, now vacant, will be filled up on Saturday, June 11th.

N.B. Candidates must be natives of the Diocese of Durham; or, in default of such, of Northallertonshire and Howdenshire, in the county of York; or of the counties of Leicester, Northampton, or of the Diocese of Oxford, and are desired to call upon the Sub-Rector with an affidavit of their place of birth, on or before Wednesday, June 8th.

John Lucena Ross Kettle, Esq. M.A. and one of Lord Crewe's Exhibitioners, Lincoln College, has been elected a Fellow of that Society.

#### MAGDALEN COLLEGE.

Two Fellowships are vacant in this College, open to any Members of the University of Oxford, who are natives of Buckinghamshire or Nottinghamshire.—Candidates must be Bachelors of Arts, at least, at the period of Election, which takes place on Tuesday, the 26th day of July; and they are required to present themselves to the President on or before the Thursday previous to the election, with certificates of baptism, and testimonials from their Colleges or Halls.

#### WORCESTER COLLEGE.

There will be an Election of a Scholar, on the Foundation of Mrs. Sarah Eaton, on Thursday, the 16th of June.

The Examination will begin on Monday, the 13th ult., at ten o'clock; and candidates are required to present to the Provost certificates signed by the Bishops of their respective dioceses, by the Ministers of their parishes, and by two or more respectable inhabitants of the same, that "they are sons of Clergymen of the Church of England, and want assistance to support them at the University."

## QUEEN'S COLLEGE.

The Annual Election of Scholars on the Old Foundation, open to natives of Cumberland and Westmoreland, between the ages of sixteen and twenty-one, will take place on Thursday, the 9th of June. Candidates are required to present themselves to the Provost on Saturday, the 4th, with certificates of baptism, and testimonials. The examination will commence on Monday, the 6th of June.

## WADHAM COLLEGE.

There will be an Election of a Scholar on Thursday, June 30th. Candidates must not have exceeded the nineteenth year of their age, and are required to

deliver to the Warden certificates of baptism, and of their parents' marriage, on or before Saturday, June 23, at nine o'clock.

## WORCESTER COLLEGE.

There will be an Election of a Scholar, on the Foundation of Mrs. Sarah Eaton, on Thursday, the 16th of June.

The Examination will begin on Monday, the 13th, at ten o'clock, and candidates are required to present to the Provost certificates signed by the Bishops of their respective Dioceses, by the Ministers of their parishes, and by two or more respectable inhabitants of the same, that "they are sons of Clergymen of the Church of England, and want assistance to support them at the University."

## CAMBRIDGE.

## NEW LIBRARY.

The Vice-Chancellor having issued a notice to the Members of the Senate, that on the 11th ult. the voting for the selection of a design for the New Library would take place; the three plans proposed were those of Mr. Cockerill, Messrs. Rickman and Co., and Mr. Wilkins. At the close of the voting, at two o'clock, Mr. Cockerill's plan was declared to be chosen by a large majority.

At the same congregation the following grace passed the Senate:—To appoint the Vice-Chancellor, the Master of Jesus College, Dr. Haviland, Mr. Peacock, Mr. Worsley, Mr. Willis, and Mr. Hymers of St. John's College, a Syndicate to consider and report to the Senate whether the design selected for the New Library, be in conformity with the instructions given to the Architects.

The following report has been made to the Senate:—

They have examined Mr. Cockerill's design with reference to the instructions given to the Architects, with regard to the nature, extent, and arrangement of the accommodation required, and they are of opinion that it is in conformity with those instructions.

With respect to the probable cost of the buildings to be erected in the first instance, they have made inquiries of Mr. Cockerill, who is of opinion that the portion of the design which is marked in his drawings (see Portfolio, No. 5,) as purposed for immediate execution, and which comprehends all the accommodation immediately required by the instructions, may be built and prepared for the reception of its fittings, for a sum not exceeding 25,000*l*. Mr. Cockerill, however, declines pledging himself to this precise sum, as the amount

of the expenditure may be materially affected by the nature of the stone and other materials employed.

The Syndicate lately appointed to consider and report upon the expediency of purchasing the Museum and Anatomical Preparations of Dr. Macartney, the Professor of Anatomy in Trinity College, Dublin, have made their report to the Senate. This report strongly recommends the purchase, and it is believed that a grace will shortly be introduced to carry the recommendation into effect.

## DEGREES CONFERRED.

## DOCTOR IN DIVINITY.

Rev. John Stoddart, Clare Hall.

## HONORARY MASTERS OF ARTS.

Chas. Wentworth Geo. Howard, Trinity Coll. fourth son of the Earl of Carlisle.  
D'Arcy G. Osborne, Mag. Coll. fourth son of Lord Godolphin.

## MASTERS OF ARTS.

Henry Raikes, Corpus Christi Coll.  
Thomas Tower, St. John's Coll.  
Rev. W. Pound, Fell. of St. John's Coll.  
Rev. C. B. Lockwood, St. John's Coll.  
Rev. F. Myers, Fell. of Clare Hall.  
Rev. F. R. Begbie, Fell. of Pemb. Coll.  
Rev. W. Grigson, Corpus Christi Coll.  
Rev. H. T. C. Hine, Corpus Christi Coll.  
Rev. W. W. Harvey, King's Coll.  
G. Whitaker, Fell. of Queen's Coll.  
A. Peters Birrell, Sidney Coll.

## BACHELORS OF ARTS.

W. A. Westoby, Trinity Coll.  
Richard Jennings, Trinity Coll.  
John L. Ison, St. John's Coll.  
John Williamson, St. John's Coll.  
William Sparling, St. John's Coll.  
William Williams, St. John's Coll.  
Thomas T. Leete, Caius Coll.



T. Brotherton, Corpus Christi Coll.  
 Thomas Coward, Queen's Coll.  
 James Bell, Queen's Coll.  
 Thomas Sandon, Queen's Coll.  
 John C. Graves, Catharine Hall.  
 James Edw. Downing, Catharine Hall.  
 George Dover, Catharine Hall.  
 James Williams, Christ Coll.  
 W. H. Ibotson, Magdalen Coll.  
 John G. Johnson, Trinity Coll.  
 John G. Packer, Trinity Coll.  
 Joseph Phillips, Trinity Coll.  
 John Johnstone, St. John's Coll.  
 Henry B. Jones, St. John's Coll.  
 Henry Drury, Caius Coll.  
 Robert A. H. Hirst, Caius Coll.  
 James Buller, King's Coll.  
 George Williams, King's Coll.  
 Benjamin Ayres, Queen's Coll.  
 Thomas Minster, Catharine Hall.  
 Robert John Morris, Jesus Coll.  
 Henry C. Knightley, Jesus Coll.  
 G. Leveson Gower, Trinity Hall.  
 T. Dawson, Downing Coll. (Comp.)

BACHELOR IN CIVIL LAW.

Rev. N. J. B. Hole, Pemb. Coll.

The Chancellor's Prize for the best English Poem has been adjudged to Thomas Whytehead, of St. John's College. Subject—"The Empire of the Sea."

Graces also passed the Senate—to appoint Mr. Phillips, of Queen's College, an examiner for Tyrwhitt's Hebrew Scholarship in the place of the Regius Professor of Hebrew; and Mr. Browne, of Emmanuel College, in the place of the Professor of Arabic; also to appoint Mr. Skinner, of Jesus College, and Mr. Rose, of St. John's College, Examiners for the Tyrwhitt's Hebrew Scholarships.

Thos. Atwood Walmisley, Mus. Bac., of Jesus College, was appointed Professor of Music, in the place of the late Dr. Clarke Whitfield. Also, the Report of the Syndic of the Tyrwhitt's Hebrew Scholarships was confirmed.

Thomas Hunt, M.A. of Christ Church, was admitted *ad eundem* of Cambridge.

MAGDALEN COLLEGE.

Edward Warter, B.A. and the Rev. S. G. Fawcett, have been elected Senior Fellows, and H. H. Swinney, B.A. a Fellow, of Magdalen College.

SIDNEY SUSSEX COLLEGE.

Mr. Robert Phelps, M.A. Scholar of Trinity College, has been elected, by the Master and Fellows of Sidney Sussex College, Mathematical Lecturer of that

Society, on the Foundation of Mr. Taylor.

PHILOSOPHICAL SOCIETY.

At a meeting of the Philosophical Society, Dr. Thackeray, V. P., in the chair; a letter from A. De Morgan, Esq., to the Rev. George Peacock, was read, containing a sketch of a method of introducing discontinuous constants into the arithmetical expressions for infinite series. Also a memoir by P. Kelland, Esq. of Queen's College, on the mathematical results of a mixture of elastic fluids (as air and vapour in the atmosphere), and on the theory of heat. With regard to the latter subject, the object was to show that there is a translation backwards or forwards of the colorific particles, consequent on and varying in intensity with the transverse vibration. Mr. Hopkins made some statements respecting experiments recently made on the temperature of mines and the doctrine of central heat. Mr. Airy gave an account of observations of temperature made during the great solar eclipse of Sunday, May 15th.

At a meeting of the Philosophical Society, Dr. Clark, the President, in the chair. The Astronomer Royal (late Professor Airy) read a communication on the intensity of light in the neighbourhood of a caustic. One object of this investigation was to determine what must be the circumstances of the rainbow on the undulatory theory of light. Afterwards Mr. Hopkins gave an account of the agreement between the results of his theory of elevatory geological forces, and the phenomena of gaults, as observed by him in the strata of Derbyshire.

MARRIAGES.

At Arthuret Church, Longtown, Cumberland, the Rev. William Irving, M.A. of Jesus College, and of Weare, near Cross, Somersetshire, to Jane Anna, only daughter of the late Captain Rome, of the 28th Regiment of Foot.

At Claines, by the Rev. W. H. Weston, the Rev. William Holden, B.A. of Worcester College, Assistant Chaplain of St. Oswald's, Worcester, to Hannah Elizabeth, daughter of John Goldingham, Esq. F.R.S. of Britannia-square, in that city.

At Alderford, Norfolk, the Rev. Edmund Smith Ensor, son of John Ensor, Esq. of Rollesby Hall, to Ellen, second daughter of the late Charles Thompson, Esq. of Witchingham Hall.

John Bailly, Esq. Fellow of St. John's

College, Cambridge, and of Lincoln's Inn, to Susan, daughter of Richard Smith, Esq. of Stoke Newington and Basinghall-street.

At Dunchurch, the Rev. Edward Blick, M. A., late Fellow of Clare Hall, in this University, Rector of Rotherithe, London, to Louisa Augusta, second daughter of the late Rev. William Hutchinson, Vicar of Colebrook, Devon.

The Rev. John Hutchinson, M. A., Perpetual Curate of Handford, Trentham, to Martha Oliver, third daughter of the before-mentioned Rev. William Hutchinson.

At Watlington, the Rev. Edward John Shepherd, Rector of Trotterscliffe, to Catherine Hoyman, youngest daughter of M. P. Lucas, Esq. of Watlington-place, Kent.

At Norwich, the Rev. Paul Johnson, Rector of Sidestrand, to Eliza, daughter of N. Bolingbroke, Esq.

Rev. T. Wyld, of North Wraxall, Wilts, second son of the Rev. G. Wyld, of Speen, Berks, to Maria, daughter of the late J. Neeld, Esq. of Gloucester-place, Portman-square.

The Rev. J. Pierce Morrice, Rector of Rympton, Somerset, to the Hon. Jane Lucy Powys, youngest daughter of the late Lord Lilford.

The Rev. Martin John Lloyd, M. A. of St. John's College, Cambridge, Domestic Chaplain to his Grace the Duke of Richmond, and Rector of Depden, Suffolk, to Sarah Loretta, eldest daughter of Joseph Timperen, Esq. of New Barnes House, Herts.

The Rev. William Kemble, of Swindon, Wilts, to Mary Anne, eldest daughter of the late John Henry Wackerbath, Esq. of Upton, Essex.

The Rev. James Philip Hewlett, of Dodbrook, Devonshire, to Miss Elizabeth Shackelford, of Cheltenham.

The Rev. William Corfield, to Henrietta Louisa, second daughter of Lady Maria Coles.

At Stonefield, Argyleshire, N. B., the Rev. Alexander Cameron, B. A. of Magdalen Hall, and of Kitchoman, Islay, to Mary, daughter of the late Carter Stiles, Esq. of Bristol.

At Llanbebleg, the Rev. Edward Morgan, M. A., late Fellow of Jesus College, Vicar of Syston, in the county of Lei-

cester, and Chaplain to Earl Ferrers, to Mrs. Roberts, of Coed-mawr, Carnarvon.

At Walcot Church, Bath, the Rev. William Littlehales, of Exeter College, third son of Rear-Admiral Littlehales, to Elizabeth, eldest daughter of the late Captain W. H. Cleather, of his Majesty's 1st Ceylon Regiment, and many years Deputy Judge Advocate to his Majesty's Forces in that Island.

At Stoneaston, the Rev. Francis Annesley, M. A. of St. John's College, eldest son of the Rev. Arthur Annesley, M. A. of Trinity College, Rector of Clifford Chambers, Gloucestershire, to Charlotte, only daughter of the Rev. Henry Hodges Mogg, M. A. of Oriol College, Vicar of High Littleton, Somersetshire.

#### BIRTHS.

April 26, at Poets' Corner, the Lady of the Bishop of Hereford, of a daughter.

April 29, at Tunbridge Wells, the lady of the Rev. John Forster Alleyne, M. A. of Balliol College, of a daughter.

April 21, at the Rectory, Cricklade St. Mary, the lady of the Rev. Hugh Allan, of a son.

April 27, at High Park, the lady of the Rev. Edward Ward Wakeman, M. A. of Wadham College, of a son and heir.

April 29, at Hallow Vicarage, Worcestershire, the lady of the Rev. W. J. Phillpotts, of a daughter.

At the Vicarage, Adderbury, the lady of the Rev. Charles Alcock, of a daughter, still-born.

At Leamington, the wife of the Rev. C. H. Hartshorne, of a daughter.

May 1, at Chilham, near Canterbury, the lady of the Rev. W. Yorke Draper, of Wadham College, of a daughter.

At Swindon Rectory, the lady of the Rev. S. Raymond, of a son.

May 6, at Woodford, Essex, the lady of the Rev. William Macjanley Oliver, of a daughter.

May 10, the lady of the Hon. and Rev. S. Best, of a daughter.

At the Rectory, Great Bromley, Colchester, the lady of the Rev. W. H. Graham, of Exeter College, of a daughter.

At Aspeden Rectory, the lady of the Hon. and Rev. Grantham Yorke, of a daughter.

The lady of the Rev. Henry Reeks, of Warnford, Hants, of a daughter.

#### TO CORRESPONDENTS.

It will give us pleasure to hear from "An Incumbent" again. "Swift," and our numerous other Correspondents, shall not be forgotten.